DOCUMENT RESUME

ED 106 716 CG 009 782

AUTHOR	Messolonghites, Louisa, Ed.
TITLE	Alternative Pursuits for America's 3rd Century: A Resource Book on New Perceptions, Processes, and Programs--with Implications for the Prevention of Drug Abuse.
INSTITUTION	National Inst. on Drug Abuse (DHEW/PHS), Rockville, Md.
REPORT NO	DHEW-HSM-73-9158
PUB DATE	74
NOTE	247p.
AVAILABLE FROM	Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 (Stock No. 1724-00333, $2.60)
EDRS PRICE	MF-$0.76 HC-$12.05 PLUS POSTAGE
DESCRIPTORS	*Drug Abuse; *Futures (of Society); *Human Living; Individual Needs; Innovation; Life Style; Literature Reviews; *Prevention; *Resource Guides; Social Change

ABSTRACT

The use of drugs is frequently a response to boredom, frustration, pain, powerlessness, and lack of hope for change. The alternatives approach suggests that drug use can be diminished as other and more satisfying means of fulfilling human needs are made accessible. This resource book grew out of the Alternative Pursuits experience, and concerns futures--futures built from looking beyond drug use abuse to find new ways of living. Although not meant to be a comprehensive anthology, it includes selections from the increasing mass of current literature on drug prevention that support the validity of the alternatives approach. It is designed to suggest some of the wide array of alternatives that are beginning to appear on the social scene. The selections describe new trends, strategies, institution, processes, values, lifestyles, attitudes, points of view, pursuit, and programs. (Author/PC)

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ALTERNATIVE PURSUITS FOR America's 3rd Century

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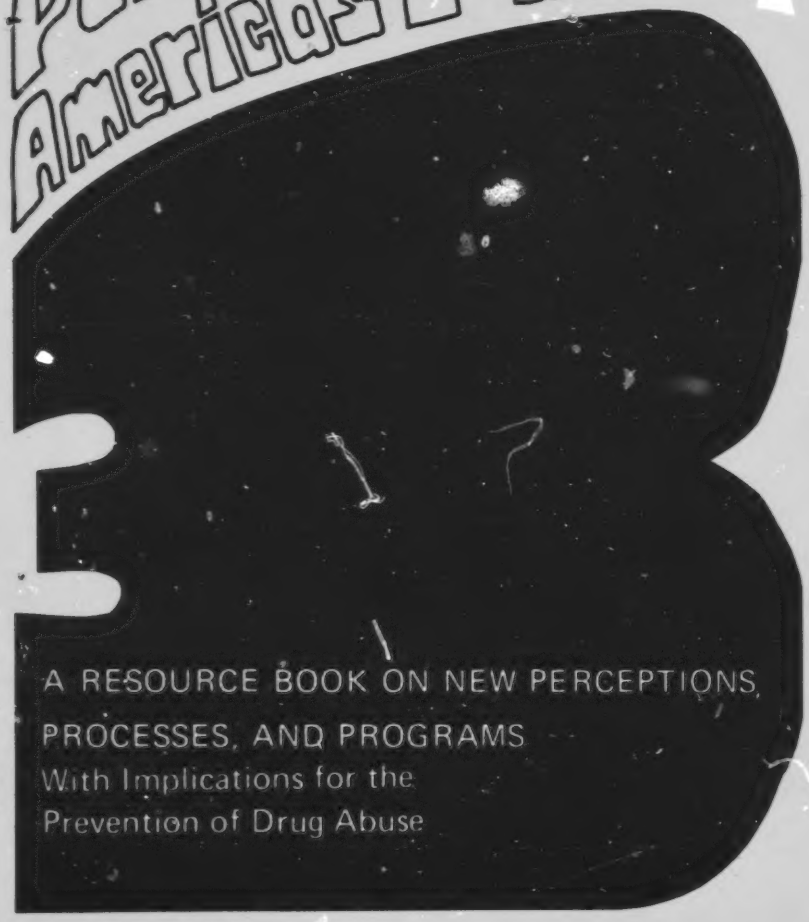

A RESOURCE BOOK ON NEW PERCEPTIONS, PROCESSES, AND PROGRAMS
With Implications for the Prevention of Drug Abuse

National Institute on Drug Abuse
11400 Rockville Pike
Rockville, Maryland 20852

CG 009 782

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The contents of this anthology, *A Resource Book on Alternatives to Drugs*, were selected and edited by Louisa Messolonghites. Lura S. Jackson, M.S., was Project Officer.

DHEW Publication No. (HSM) 73-9158
Printed 1974

For sale by the Superintendent of Documents, U.S. Government Printing Office,
Washington, D.C. 20402 - Price $2.60
Stock Number 1724-00333

FOREWORD

ROBERT L. DUPONT, M.D.
Director
National Institute on Drug Abuse

The phrase, alternatives to drugs, is used extensively in relation to treatment and rehabilitation programs for the drug user and addict. This book, however, deals with the concept of alternatives as a road to preyention and early intervention. This view of alternatives is based on increasing evidence that drug abuse represents an effort to achieve aspirations and fill experiential voids not being met for young people or adults in the context of today's social system. Thus the enhancement of opportunities for the kinds of rewarding experiences through which the human being achieves growth can in itself be a major effort in the direction of drug abuse prevention.

This approach has a sturdy scientific base in research findings, and yet we have been curiously slow in applying the precepts of good mental health and the logic of developmental psychology in a consistent and organized way to the problem of drug prevention.

It is now evident that the approaches in drug prevention on which society has relied during the past years have proven less effective than hoped for. It would seem that it is now time to turn serious attention toward exploring the potential in the alternatives approach: a thrust in drug prevention that cuts more incisively into the roots of alienation and drug abuse.

There are signs that support for the alternatives to drugs approach is gaining momentum and attracting an increasing number of believers and practitioners. At both Federal and local levels, the concept is being discussed and incorporated into new programs.

The knotty problem of validation has presented a hurdle and has somewhat slowed the trend to the alternatives model. Despite considerable subjective evidence, and logic, in support of the alternatives approach, it is not easy to evaluate the effectiveness of such programs. It is much less difficult to validate alternatives in rehabilitation programs, where the ex-user's former use of drugs provides a baseline against which abstinence can be measured.

But how do you validate a preventive program's effectiveness? How can you be sure that the individuals involved have, indeed, been diverted from eventual drug use? As with other preventive programs, the most useful and really only serious measurement can be made through broad long-range epidemiological studies, where it can be shown that a symptom is reduced among certain population groups.

The need for such evaluation poses a research challenge for the future. The difficulties inherent in such research will diminish as more and more communities develop significant alternatives programs whose impact is susceptible to measurement.

Looking toward that day, we hope that this anthology will help promote the alternatives approach by providing a cultural perspective on the root causes of drug abuse; and a glimpse of the myriad ways in which energy and creativity can be, and are being, directed toward positive alternatives —those fulfilling activities that create a setting in which there is no place for drugs.

PREFACE

The use of drugs is frequently a response to boredom, frustration, pain, powerlessness, and lack of hope for change. Drugs are used in the search for new experiences, involvement, exploration, commitment, adventure, excitement, connections with others, a sense of well-being, identity, self-understanding and belongingness.

Obviously, much of life today fails to provide opportunities for the kinds of experiences that nourish human beings. Our social structures and strategies have failed to keep pace with, or adapt to, the changes brought about by technological advances, population growth, new value systems.

The alternatives approach suggests that drug use can be diminished as other and more satisfying means of fulfilling human needs are made accessible.

This calls for the development of imaginative new approaches and activities. It calls for alternatives.

An alternative, in its broadest sense, is another route, another option available for decision-making in relation to goals and behavior. In drug prevention, alternatives have come to have a positive connotation, and denote those kinds of activities, experiences and pursuits that are gratifying and fulfilling and take the place of drugs.

Until recently there was little concerted effort to identify alternatives to drugs or encourage their development. During the last two years, several Federal efforts have been inaugurated to explore the alternatives approach in drug prevention. Foremost among these was the Alternative Pursuits project, which focused on stimulating community teams to invent and launch projects or processes that could be regarded as alternatives to drugs.

It soon became evident that alternatives to drugs span a wide spectrum of activities, lifestyles, strategies and philosophies well beyond the parameters of projects specifically directed at drug abuse prevention and intervention.

Thus Alternative Pursuits are many things: experiments with new ways of living and of getting things done; new relationships between individuals and groups; new routes to self-discovery; sources of satisfaction, growth, challenge, meaning and joy that people have discovered or invented; in brief, experiences that are genuinely different. This is a new flowering of a long-time theme in American experiences: variety and pluralism.

This resource book grew out of the Alternative Pursuits experience, but was not directly connected with the project itself. It is a source book about futures—futures built out of looking beyond drug use and abuse to find new ways of living.

It includes selections from the increasing mass of current literature on drug prevention that supports the validity of the alternatives approach. Most importantly, it represents an effort to spotlight structures and strategies that represent emerging options and imaginative efforts to develop more relevant techniques for living.

It is designed to suggest some of the wide array of alternatives that are beginning to appear on the social scene or are becoming influential in readying the climate for change. The selections describe new trends, strategies, institutions, processes, values, lifestyles, attitudes, points of view, pursuits and programs that are laying the foundations for many of the bridges over which we will walk into the future.

No attempt has been made to produce a comprehensive anthology. Nor do we claim that all of the ideas for alternatives captured between these pages have won our endorsement. They have been selected as exemplary of new directions that hold important portents for the future. We hope that the book will stimulate new ways of thinking and enlarge concepts of what can be, by opening many minds to the exciting process that is the energizing kernel of the alternatives approach, and the creative potential this offers to man in his unending search for meaning and values.

LURA S. JACKSON, M.S.
Program Advisor
Drug Abuse Prevention Branch
National Institute on Drug Abuse

EDITOR'S PREFACE

This book was fashioned by many minds, and cannot be regarded as finished. The perceptions, processes and programs represented here provide glimpses of the process of renewal and redirection that appears to be currently underway in our country. If the reader captures the spirit of hope and regeneration that permeates the literature and conversation in the alternatives arena, he may want to join, or start, the action.

Toward that end, this book was compiled. Nobody yet has found the task of planned change easy, particularly when it starts at home. That is why so many of the readings emphasize educational processes directed at helping people to change destructive patterns of behavior, and to uncover their resources and strengths.

The search for alternatives is not everybody's forte. For those who prefer to have decisions made for them by professional decision-makers, there may be little appeal in tackling the kinds of stresses inevitable in working with other people to shape history, rather than have it happen.

But for people who like to stretch their minds and imaginations, limber up their bodies, reactivate and cultivate talents and enthusiasm, or break into new habits of thought and action, this book might become a dog-eared old friend.

LOUISA MESSOLONGHITES
Editor

With few exceptions, selections were excerpted from longer articles. Further details about many of the entries may be found in the Credits and Acknowledgements pages, and addresses of most sources of materials used may be found in Chapter V, A Directory of Resources with Bibliographic Notes. The opinions presented herein, either original or quoted, do not necessarily reflect the positions of the National Institute on Drug Abuse.

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ALTERNATIVE PURSUITS

Chapter I

THE CASE FOR ALTERNATIVES

The settings and the times—a diagnostic section presenting some of the best available wisdom as to what is wrong, and certain priorities for changing the situation. From a variety of voices, including the young, and thoughtful commentators with perspectives on the drug scene and the human condition.

The Need for Alternatives

Many leading spokesmen and authorities in the drug field have pointed toward alternatives as an important route to drug prevention. Some of their thinking is reflected in the following excerpts:

"Drug abuse is a response to an experience deficiency. We must give attention to those relevant factors creating that deficiency. Our institutions are not providing an adequate context for the kinds of exploration and experience that meet deep human needs. Therefore they sustain some of the underlying motives for drug use."

Allan Y. Cohen, Ph.D.

"The alternative to drug use is simply not to use them . . . but to the inquisitive teenagers exposed to temptation this is not sufficient reason to stop experimentation. We must provide realistic and meaningful alternatives to drugs in which young people may find fulfilment, self-understanding and new experience."

Arnold Chanin, M.D.

"Prevention in any real sense can be accomplished only by defining drug abuse as complex human behavior, by recognizing that it would not persist unless it served some function, real or imagined, and by reducing the need which it serves or by providing alternative, less destructive ways of meeting that need.

"At one level young people, and adults as well, need to learn to live wisely in an environment increasingly dominated by chemicals. At another, our institutions, family, school, church and community, need to examine the conditions which contribute to the boredom, loneliness, lack of self-respect, anger, anxiety, and resentment to which the abuse of drugs may be one response."

Helen Nowlis, Ph.D.

"The challenge is to develop alternative paths to the same goals—excitement, risks, new discoveries, heightened sensitivities, camaraderie, or even, for some, more contemplative self-awareness.

"We must engage in experiments encouraging alternatives for individual development and growth. These alternatives must seek to allow a youth to become himself rather than to fit into some preconceived mold. The development of a system of alternative opportunities should be seen as a process of channeling energy and creativity, rather than as a purely educational and learning process."

Karst J. Besteman

"Society lacks meaningful alternatives for more than a fraction of our youth. At the same time that they have an unparalleled awareness of the problems of society and are frequently very perceptive about it, teenagers are denied a meaningful role in shaping it. They are instead encouraged to be part of the teen-age market—to consume without producing. Despite their many material advantages, they are commonly 'put down' as human beings and share with the aging an unenviable sense of uselessness."

Robert C. Petersen, Ph.D.

"Knowledge is now at hand on how to prevent drug abuse . . . it has come primarily from the youth themselves: techniques for involving themselves and their peers in activities that are genuinely meaningful and fulfilling, and which perform functions in our municipalities authentically recognized by the adult community as necessary. This approach recognizes what has become an axiom; that drug abuse is not a cause but an effect of a deeper cause, and that this is the inability of the young to find rewarding human relationships and functions in a highly technologized society."

Hilary Fry, Ph.D.

"Repeatedly we found that youth want to be involved in their community, they want a piece of the action, they are not only interested in pingpong tables for the teen center . . . but are anxious to seek solutions to social problems. They want to design their own programs, implement their ideas; they want to sit in the legislative chambers to see why there is political unrest within the Government. They want, to borrow a phrase from Dean Acheson, to 'be present at the Creation.' To be there at the beginning means to be part of the process."

National League of Cities,
State of California

"Our schools are no longer filling the needs of our children. A generation ago, living itself provided opportunities for youngsters to be with adults, to grasp the satisfaction of work. Today we stick kids in a world of their own and tell them to stay where they are until we need them. Despite the increased number of 'people needs' in our complex society, adolescents aren't given a chance to 'help out.' We must link the teen-agers into the system —and give them opportunities to help meet human needs."

Mary Conway Kohler

"We are rapidly moving into an area of understanding of brain function leading toward the artificial alteration of human behavior. Our technology will increasingly provide us with highly potent synthetic materials, and through the mass media will inform anyone who can read, listen or look, about these dangerous substances. In the face of this, what standards of social behavior do we wish to maintain? . . . The magic of chemistry will turn to dust unless we turn up something else—like psychological substitutes to drug addiction and dependence."

Stanley F. Yolles, M.D.

"Everything that can be obtained with drugs can be accomplished without them. It means work, development, growth. The rewards are infinitely greater because you will have done it yourself. You will have paid your dues first, and the joy will be so much more genuine because it will be a reward for something you have actually accomplished. Do you want release from tensions, a feeling of joy just from being alive? Do you want to groove with people, be freer and more spontaneous? Nonchemical ways are available, but they require training and discipline. Are you willing to pay that price?"

Sidney Cohen, M.D.

"Whether one chooses to use drugs in full consciousness of their possible bad effects and legal implications, becomes an existential rather than a medical decision. It is a matter of how one chooses to live one's life, how one hopes to seek experiences, where and how one searches for meaning. . . . In the long run, we must demonstrate to our students that there are better and more lasting ways to experience the fullness, depth, variety and richness of life than that of ingesting chemicals. Consciousness expansion seems not the sole prerogative of psychoactive compounds, but of education in its fullest sense.

"Thus, insofar as we can truly and honestly help our students to become educated in the fullest sense, we will be able to provide alternative routes to the pursuit of meaning, the quest for experience, and the expansion of consciousness."

Kenneth Keniston, Ph.D.

"We are guilty of a conceptual distortion in focusing on the *treatment* of drug abuse no less than on the law *enforcement* of drug abuse. If a rational and compassionate society cannot compete with drugs for the minds of its children, then what more should it do?"

Matthew P. Dumont, M.D.

Puzzle of the Pursuit of Happiness

D. Sam Scheele and Charlton R. Price. Background paper on Alternatives Pursuits, 1972. National Institute of Mental Health.

. . . With our national bicentennial now around the corner, one can confidently anticipate endless variations on the theme of "life, liberty and the pursuit of happiness."

The last of these rights described as inalienable has always been the most difficult to define and realize. By definition, happiness is elusive: we "pursue" it. And folk wisdom says happiness is accident, luck, good fortune, something that comes to us only if we can reach still other elusive good things of life, such as connectedness to others, relevance, meaning. If these best things in life are free, why are they so hard to come by?

We pursue happiness still, but often in frantic and dangerous ways. The drug scene keeps expanding despite policing and punishment, educational campaigns . . . and therapy or rehabilitation programs. None of these approaches is really working. . . . None is based on close attention to *why* people turn to drugs.

That question is now being explored by thoughtful people all across the country. The beginnings of an answer may be in the language used to describe various aspects of the drug experience—"connection," "trip," "high," and other terms that together give clues to what many drug users are seeking: a chance for a vivid and involving experience, close relationships with others, a way of getting away from meaninglessness and emptiness—in short, the pursuit of happiness.

The need is there, and people will make the quest. The need and the quest would continue even if, miraculously, drug abuse could be stopped by sudden improvement in the methods that have been largely ineffective until now. Therefore, one route to drug abuse prevention may well be to find experiences that give a sense of connectedness and meaning, that provide alternatives to dullness, anxiety, and despair. Since not enough such experiences and involvements exist today in most American communities, drugs are too often turned to as an answer. Are there alternatives, new and vivid pursuits that could provide similar satisfactions without the pain, danger and tragedy of the drug scene?

It is clear that such alternatives will have to be discovered, invented or designed. Doing just that is the object of a nation-wide program already underway, Alternative Pursuits for America's Third Century, sponsored by the National Institute of Mental Health.

Alternatives to Drugs—A New Approach to Drug Education

V. Alton Dohner, M.D., *Journal of Drug Education*, March, 1972. [Dr. Dohner is a physician with the U.S. Indian Health Service.]

Students of behavior have noted a common tendency in child-rearing practices of the animal kingdom. The parents prevent undesirable behavior by diverting the attention of their young toward an acceptable activity. This provision of alternative behavior appears to have a positive effect upon healthy development of the young. We humans need any help we can get to prevent drug abuse and can ill afford to ignore such excellent guidance.

Tactics for Drug Education

The ultimate goal of any drug education program should be the responsible use of potent, and potentially dangerous substances. A secondary goal is the prevention of drug abuse and drug dependency. An added bonus might be the alleviation of some existing alcoholism or other drug dependency. How can we accomplish these goals and achieve these social benefits?

One approach is to use the scare technique, stressing known effects and side-effects plus possible long- and short-term effects. . . .

A second technique is the rational, matter-of-fact presentation of scientific fact with the admission that much of our knowledge is incomplete. . . .

A third technique is to discuss the styles of drug use and the motives involved in this use. . . .

A final, infrequently advertised or utilized approach is offering nonchemical alternatives to drug use and drug abuse.

Realities

To offer alternatives to drug abuse requires accepting certain, perhaps unpleasant, realities.

Reality I: The use of mood-altering substances is usually pleasurable. People *use* drugs to "feel better" or to "get high." Individuals *experiment* with drugs out of curiosity or hope that the drugs can, in some way, make them feel better. People *abuse* drugs due to personal deficiencies.

Reality II: People start and continue to use (abuse) drugs because they want to do so, not because of some intrinsic nature of the drug.

Reality III: Drugs do not compel behavior. They may lessen inhibitions or interfere with logical thinking, thus allowing unusual behavior. However, drugs do not, of themselves, produce any actions by the person.

Reality IV: Psychological dependence results when the drug effect fills a need or is a people substitute. Any activity or agent which gives pleasure or relieves discomfort may be associated with psychological dependence.

Reality V: Drug users are not necessarily immature, immoral, irresponsible, socially disadvantaged, alienated, rebellious, or mentally ill. Drug use is a part of the continuum of human existence.

Reality VI: All use of illegal or socially disapproved drugs is not necessarily abusive, much less addictive. Some legal drug use is abusive because it produces physical, psychological, or social damage.

Reality VII: The important factor in many forms of pleasure-seeking (gratification) behavior is the resultant change in the mood or consciousness of the person.

Reality VIII: Our society appears to stress experience as a prerequisite for maturity. Some drugs are alleged to give experience quickly, painlessly, and effortlessly.

Reality IX: Individuals do not stop using mood-altering substances or pleasure-seeking behavior until they discover something better.

Reality X: The alternatives to drug abuse are also alternatives to the distresses and discomfort which lead to any self-destructive behavior.

Alternatives

The areas which can be offered as alternatives to drug abuse include personal awareness; interpersonal relationships; self-reliance development; vocational skills; creative and esthetic experiences; philosophical, existential explorations, social and political involvement; religious experiences; sexuality; and mind-trips.

Two other areas not included, although obviously needed, are meaningful work and meaningful pleasure. Work is too often mundane and stifling to the individual worker. To be meaningful, work must be employment which gives the individual some personal satisfaction: pride in his work, a sense of accomplishment or a sense of contribution. Too many mass-production jobs leave the worker without any of these intangible benefits. However, industry can change the attributes of the job as evidenced by efforts of the Bell System. To do so involves emphasizing the quality of the job, providing effective praise and criticism, delegating more responsibility and providing a challenge.

Meaningful pleasure or relaxation is a "spin-off" of personal awareness development and recognition of one's inner resources.

At a time when Americans are crying for ways to decrease drug experimentation, illegal drug use, abuse of legal and illegal drugs, and some existing drug dependence, too little has been done about offering alternatives. These non-chemical alternatives to drug abuse and drug dependence can be offered to young and old by existing social institutions such as schools, churches, recreation centers and the family. Too often, unfortunately, the family has abrogated its responsibility to society at large.

My basic philosophy is that there are viable, positive, alternatives to drug use. These alternatives can minimize adverse consequen-

ces, escalation to stronger or more dangerous drugs, and recruitment of others into the scene. These alternatives can maximize involvement, the quality of life and the life experience, and the responsible use of potentially toxic agents. Involvement with any of the alternatives listed can produce a new state of consciousness for the user and an improved sense of worth.

Courses dealing with expansion of personal awareness, improved interpersonal relations, increased esthetic appreciation, development of creative abilities, human sexuality, and self-reliance development can be offered by schools, community colleges, adult education centers, and universities. There should be no numerical or letter grades given. Who can adequately judge the relative worth of a very personal experience or expression without interjecting his own value system or attempting to force acculturation? The major emphasis should be on giving information to assist in making personally meaningful value judgments and career decisions.

Developing many of these alternatives will entail expenditures for space, materials and instructors. However, many school buildings are unused 50-60% of the time and many individuals in the community would enjoy teaching occasionally if asked. Our society must decide which is more important: providing alternative opportunities, or increased rates of absenteeism, hospitalization and drug dependence, increased welfare and child support payments, increased numbers of crimes against persons, swelling prison rolls, and thousands of wasted lives.

Most of all, these alternatives require sincere, interested individuals who are willing to put out a hand and say, "Let me show you something better."

Cultural Perspective

Marihuana: A Signal of Misunderstanding, First Report of the National Commission on Marihuana and Drug Abuse, March, 1972.

Realizing the importance of social change in understanding the issues surrounding the use of marihuana and other drugs, the Commission decided early that an objective appraisal of cultural trends was vital for the development of policy recommendations. Since neither the increase in marihuana use nor its attendant controversy is an isolated phenomenon, we sought a wider cultural perspective. To this end, the Commission sponsored a wide-ranging seminar on "Central Influences on American Life." With the cooperation of the Council for Biology in Human Affairs of the Salk Institute, we elicited a three-day conversation among 13 exceptionally thoughtful and perceptive observers of American life.

The participants included Jacques Barzun, as moderator, Mary Bingham, Claude T. Bissell, Kenneth Boulding, Robert R. Bowie, Theodore Caplow, Jay W. Forrester, T. George Harris, Rollo May, Jay Saunders Redding, Jonas Salk, Ernest van den Haag, and Leroy S. Wehrle.

It is well beyond both our mandate and our competence to attempt a definitive presentation of the status of the American ethical system. However, we shall try to suggest some of the more salient influences in our changing society, recognizing that only against the backdrop of society's fears, aspirations and values can a rational response to marihuana be formulated. Although we are not prepared to identify specific causal connections between these social trends and marihuana use, we do believe that some of the major points raised in the discussion of cultural change provide essential background in understanding the marihuana problem.

The Search for Meaning

One overriding influence in contemporary America is the declining capacity of our institutions to help the individual find his place in society. As one of the participants at the Seminar observed:

A society is stable, peaceful, happy, not when it has rid itself of the tensions—because you never get rid of the tensions—but when a very high proportion of the people feel fulfillment of some sort within the context the society normally provides. The long-term

problem now, for many people, not just young people, is that this condition is not met.

Another noted:

What is wrong with our social system, it seems to me, is that it no longer inspires in people a feeling of purpose, meaningfulness and so on.

A number of institutional trends have joined to deprive the individual of a sense of communal inspiration. Perhaps most important is the economic element. Whereas the individual's economic achievement formerly gave his life broad social meaning and inspired his existence, automation and technological advancement have tended to depersonalize the individual's role in the economy. Instead of the economic system being dependent on individual productivity, the individual is increasingly dependent on the system. As his work dwindles in significance to the total society, it diminishes in meaning for him. Moreover, as more and more of our people share the nation's affluence, Horatio Alger's example is no longer needed to climb the economic ladder.

A particularly emphatic manifestation of the declining economic demand on the individual is the institutionalization of leisure time. . . .

In the last decade we have seen the beginnings of the institutionalization of this leisure ethic. A leisure-time industry has sprung up to organize this time period for the individual. Many Americans, due to the nature of their jobs in an automated economic system, find little personal satisfaction in their work, and many are now searching for individual fulfillment through the use of free time. Where meaning is not found in either work or recreational pursuits, the outcome is likely to be boredom and restlessness. Whether generated by a search for individual fulfillment, group recreation or sheer boredom, the increased use of drugs, including marihuana, should come as no surprise.

Another social development which has chipped away at individual identity is the loss of a vision of the future. In an age where change is so rapid, the individual has no concept of the future. If man could progress from land transportation to the moon in 40 years, what lies ahead? Paralleling the loss of the technological horizon is the loss of a vision of what the future, in terms of individual and social goals, *ought* to look like. Are times moving too fast for man to be able to plan or to adjust to new ways and new styles? . . .

To the extent that planning for the future no longer gives the individual his inspiration, he must look to the present. Such a climate is conducive to pleasure-seeking, instant gratification and an entire life-perspective which our society has always previously disclaimed.

A third force depriving the individual of a presumed place in society is the loss of a sense of community, a sense of belonging. Mobility, mass living and rapid travel all conspire to destroy the smaller community. The family moves from place to place and then separates, with each child going his own way. This global thinking leaves little time for home-town concern.

The dissipation of geographic roots parallels a social uprooting. As one of our Seminar participants noted:

When you grow up with a small number of people with whom you have to live for a while, it does something which isn't done now. It forces you to face yourself. It forces you to ask what kind of person you are, because you can't get away with it with a group you're going to have to live with. They know what you really are. The mobility has the effect of making it possible for people to live playing parts for years. It seems to me we see it among the youngsters: role playing as distinguished from being somebody. . . .

All of these social trends have their most potent impact on young people who are just beginning to develop their values, beliefs and commitments. The adult society has found it easier to adjust to the emergence of the leisure value. Having experienced it as a gradual process, they see it as a reward for previous toil. For many of our young, however, a substantial segment of leisure time may be considered an essential part of living; they have known no other experience. . . .

Finally, all of these cultural changes have

occurred, especially for the young, in an environment of affluence. The successful economic system has maximized individual freedom. But the individual has been given unlimited choices at exactly the time when a value system within which to make such choices is in doubt. Because he has no sense of direction, the result is restlessness, boredom and an increase in the likelihood of present-oriented choices. Self-destructive drug-taking is one form such behavior may take.

The Need for Alternative Satisfactions

Drug Use in America: Problem in Perspective, Second Report of the National Commission on Marihuana and Drug Abuse, March, 1973.

The Commission recommends that drug use prevention strategy, rather than concentrating resources and efforts in persuading or "educating" people not to use drugs, emphasizes alternative means of obtaining what users seek from drugs; means that are better for the user and better for society. The aim of prevention policy should be to foster and instill the necessary skills for coping with the problems of living, particularly the life concerns of adolescents. . . . Programs should focus on improving the network of support for the individual at risk, on providing goals and activities, or on encouraging a sense of purpose and self-esteem rather than on the presence or absence of a drug.

. . . Junior high and high schools, as well as colleges and universities, have one important obligation that most of them are not now fulfilling, an obligation that incorporates drug use prevention in its most positive sense. This task is to involve students in adult society in ways which are productive as well as educational. They must provide opportunities for every student to achieve success in some meaningful manner, to see how education can help him meet his own goals of self-fulfillment and to give him immediately a sense of usefulness and self-esteem. Concrete and present examples of what we are talking about can be found in the new opportunities for young people to participate in politics, in work-study programs, in the direct involvement of students in managing their own schools, and in programs for volunteer work, here and abroad. This list, however, is still very small, and it must grow much longer.

In Support of an Alternatives Policy

Dennis T. Jaffe and Ted Clark, *Drug Use and the Youth Culture*, A Report by the State Street Center Number Nine Youth Crisis and Growth Center, New Haven, Conn. 1972, to the Department of Health, Education and Welfare.

The alternatives to present policies and programs which increase the alienation of young people can be grouped in three categories.

1. A Reappraisal of Priorities: Young people's problems must be viewed from their perspective as well as the viewpoint of those in positions of authority. What they experience as problematic is often different from what adults may perceive to be their problems. This may change the fundamental direction of programming, or it may require a change in priorities.

2. A Redefinition of Service: Young people do not want to have "help" forced upon them. The traditional ethic behind social services has been to provide services the client-consumer wants to use and needs to use. To use the educational system to indoctrinate the individual to prevent undesirable behavior as if drug use were a disease and drug education a vaccination is an advocacy role which may be unwise in the long run. Schools do not set well with young people when they are attempting to socialize the youth to current moral beliefs that happen to be popular with those in authority, but which young people do not widely share.

3. The Development of Alternative Programs: Essentially young people need to be offered a wide variety of programs attempting to offer help and support, because they run a wide range of values, class background, subcultures, and so forth. Some young people, for example, feel more comfortable in a traditional psychological clinic, while others apparently prefer a "counter-cultural" approach.

The primary values which we believe would find young people receptive and cooperative are:

respect—for their experiences, their abilities, their strengths. The choice of what they will do must be left up to the individual. Paternalization tends to create hostility, and coercion and manipulation as well lead to young people's dissatisfaction with many established approaches.

trust—Young people are not fools! They are mostly understanding, accepting, and potentially capable of creative and useful activity. Many young people have been distrusted because of the fear drug use has created, and accused of contributing to the problem by being "soft on marihuana."

integrity—Young people learn from doing, and from seeing what others do. To rely on persuasion, forceful or liberal, is pointless, because they are more influenced by models they see and experience. Adults and young people who work in helping programs must model the kind of behavior they expect young people to emulate.

But the most important factor in creating alternatives is that young people must participate in the decision-making process on all levels. This is not to say they must always have the power to make decisions, but that they, and other young people, will cooperate and support programs where they have an influence on their development and procedures. Too many programs centered on young people only go so far as to have relatively youthful professionals and paraprofessionals on the staff. Youth participation in their own affairs is an essential factor in ensuring their effectiveness in being useful, helpful, and meaningful to young people.

[The following recommendations have been capsuled, and the fuller discussion omitted for reasons of space.]

1. Young people's problems should be dealt with on a consistent basis, not through the almost exclusive focus on one particular symptom of these difficulties.
2. Young people are capable of helping themselves and each other. Self-help programs may be administered, staffed, and even consulted to by young people as well as professionals. Furthermore, youth-run programs are valid educational opportunities for young people, as many colleges and universities have already recognized.
3. Young people should be allowed to define their own mental health, and health problems, rather than coerced into being treated for behavior they do not experience as problematic. Mental health and education professionals should be clear about who their client is. By identifying the community's interest as the client, the interests of the individual client are of less consequence. This leads to professionals being in the precarious position of claiming to be able to determine the community's interest, and rationalizing coercive methods of imposing limits on individuals under the guise of psychotherapy or education.
4. The role of the professional in youth-oriented programs should be based on demonstrated abilities provided on request. Professional skills should be offered, and used, when asked for by young people. Attempts to impose judgments or abilities, even if warranted, create an unfortunate polarization.
5. Young people's problems occur in many different ways, so any youth-oriented program must develop and provide several different ways of providing services.
6. Youth-oriented programs should be without red tape, provided free to self-defined clients, and be strictly confidential.
7. The role of the Department of Health, Education, and Welfare should be objective (non-moralistic) in regard to behavior, rather than taking an advocacy position in regard to drug use.
8. The role of DHEW with regard to drugs should be to minimize the destructive con-

sequences of drug use by : (a) informing the general public about various drugs and the different ways they can be used, and (b) community drug identification centers that issue general reports that would give young people a better idea of what they are using, and minimizing the potential for their taking too much; and (c) making drug addiction programs available on a voluntary, rather than compulsory basis.

9. We recommend funding for youth-run, youth-oriented programs on a parity with the funding of professional services.
10. We recommend the creation of a central youth problems office, to develop, with the use of young people as advisors, a coherent frame of reference for dealing with young people. The Office of Youth Problems would deal with every issue confronting young people. It would develop a framework within which it could maintain consistent funding, programming and areas of future concern. The Office would be responsible for all youth programs' money, working cooperatively with the O.E., N.I.M.H. and other agencies funding projects for youth.

What Schools Have Failed To, but Can Do

Richard H. De Lone, "The Ups and Downs of Drug Abuse Education," Saturday Review of Education, Dec. 1972. [Mr. De Lone is Assistant Commissioner for Education and Training, and administers school programs, for New York City's Addiction Services Agency.]

Obviously drug abuse is extremely subtle and multidimensional. But it is also in some ways quite simple. To be flip about it, drug abuse, particularly among teen-agers, is usually the result of an overdose of adolescence in a society whose institutions have generally failed the adolescent; a society in which family structure is in disarray, values are in confusion, and "rites of passage" from adolescence to adulthood are generally absent; a society in which the pleasures of "now" are ascendant, change is a truism, and adolescents have only an insignificant role and few places to go—except to school.

The question then arises: Can schools do anything to prevent drug abuse?

The answer is murky—for there is little hard evidence. Indeed, what prevention *is not* is much clearer than what it *is*. But a way to begin is to turn the question around and ask what characteristics of schools, as they are usually found, hinder drug prevention (and possibly stimulate drug abuse).

For one, there is a simple failure to teach basic skills and an attendant syndrome of failure, which contributes to a student's low self-esteem. This is coupled with the frequent failure of teachers and others to relate to, communicate with, or respect students—especially low-achieving students—as human beings, which increases alienation as it decreases self-esteem. Schools as social systems frequently promote the kind of "life-style" that is anathema to drug abusers: conformity, authoritarianism, a certain rigidity, almost compulsiveness. Schools are compulsory, and this alone may make any drug-education program appear coercive. And the bulk of evidence is that indeed schools are a modest influence on any life pattern in contrast to home, peers, or neighborhood environment.

Above all, schools chronically fail to consider anything except cognitive instruction (and some physical education) as their proper province. Emotional, psychological, and social growth may appear in the publicity releases, but they are not in the curriculum guide. In all but a few schools the "affective domain" either is unknown or is some jargon picked up from Bloom's taxonomy. Schools do not deal with student concerns, especially with the life concerns of adolescents: sex, love, joy, self-doubt, fear, anxiety, pain, loneliness, belonging—all the issues that emerge with adolescence and that affect the decision to use or not to use. When schools do confront these issues, they treat them only in the most superficial ways.

Scrutinize the drug-education problem long enough and it becomes the school problem.

Can Schools Prevent Drug Abuse?

Perhaps the ideal process for "drug prevention" would assume the culture of schools as its most important problem. Accordingly, everyone who is a shaper of, and participant in, that culture—administration, staff, students, parents, and community—would become involved in studying the school as a cultural system to determine how it fosters or perpetuates drug abuse, with the goal of changing the negative aspects and strengthening and adding to qualities of the system that enhance growth. The main task would be to create a new school culture, one that provides a significant alternative to the drug culture, which, after all, students have pretty much created themselves.

This means no less than fundamental institutional change. Perhaps it is too much to expect of drug education. . . . Too many other problems are involved—the drug problem is really a life problem. The cruelest possibility of all is that well-intentioned energies currently devoted to the drug problem are simply being distracted from more basic social maladies that promote drug abuse. But, if schools cannot prevent drug abuse by teaching about it, they are not therefore helpless to alleviate it.

As a bare minimum, a school should have basic emergency procedures: referral services for students who have become addicted or otherwise drug-dependent; supportive help for those returning to school from treatment; and crisis measures—including someone skilled in crisis intervention—for handling kids who overdose or flip out.

Second, no school should waste energy by attempting to prevent the ingestion of any and all illicit chemicals. This is not to say that schools should condone drug use. *But it is to say that prevention of any and all illicit drug use is not a reasonable or achievable goal.*

Rather than fret about recreational use, school prevention programs should focus their attention on potential "high-risk" drug abusers, young persons whose incipient drug involvement and or drug proneness make it likely that drugs will become for them more than just a pastime. For such students a sustained intervention is required.

Some Things Schools Can Do

Twenty million dollars and one year later, my experience with New York City's school-based drug-prevention programs suggests that, while fundamental institutional change is often an unrealistic goal for the moment, "school modifications" can be effective. The following kinds of school modification have worked in New York and are worth pursuing:

1) Schools can provide "sanctuaries" from the normal school environment, where students have a chance to focus on their own concerns and problems, work out alternative ways to handle them, and receive the support they need to implement those alternatives.

Rap sessions, for example, are a staple ingredient of drug-prevention programs in New York and elsewhere. I am referring particularly to goal-oriented rap sessions—not aimless bull sessions or potentially hazardous forms of group therapy—that evolve an agenda of student concerns, whether or not they are directly related to drugs, and that are guided by a reasonably skilled, sensitive, and open adult. . . .

Any school can institute effective rap sessions if the administration is willing to provide decent space for the activity, make it easy for students to participate (several New York high schools actually give credit for participation in regularly scheduled rap groups), ensure the *absolute confidentiality* of what goes on in the rap room (which is part of what makes it a sanctuary), and staff it with an adult whom kids respect and who respects kids and their concerns.

A secondary kind of sanctuary is the "temporary alternative school." A half-dozen school districts in New York have created special classes, mini-schools, storefront schools, or the like, specifically for students who are turned off by conventional schools and who are abusing drugs or whose over-all behavior makes them "high-risk" potential abusers. . . . It is important that sanctuaries be temporary alternatives only. The basic pur-

pose of a sanctuary is teaching students to cope in the "real world." Moreover, sanctuaries must not become dumping grounds, as have so many "special" schools before them.

2) In New York the prevention programs have forced some schools to abandon the notion that only licensed personnel can contribute directly to a student's growth. A teacher's license does not necessarily mean that its bearer cannot "get down" with students, but the crucial element is not certification. The introduction of nonlicensed personnel, including ex-addicts, as the peers of certified professionals is a major and important modification in a number of New York school districts.

3) By the same token there are sound arguments for giving students themselves primary responsibility for school drug-prevention programs. The most obvious is that the main victims of the "drug problem" are not the adults who define it and worry about it—but kids. Furthermore, in the adolescent world peers generally have greater credibility and "authenticity" than adults and/or authority figures—after all, peer pressure is the vehicle that initially carries many young people into the drug culture.

The content of student-led programs seems less important than the extent to which the process of student involvement creates a kind of "counterpeer" pressure against the use of drugs and generates student initiative in developing alternatives to drug abuse. Informational programs researched, developed, and implemented by students, student-run counseling programs, student-organized poster contests, or student-produced plays are all possible outcomes of peer-group efforts that can positively affect the student culture. But the crucial precondition for success of student-led programs is a school that is willing to modify its regimen sufficiently to permit students really to take responsibility and action—even if that means, as it often does, rocking the boat, especially if students raise questions about the schools that go beyond drugs per se. A major obstacle to the success of peer-group programs is that administration concern for "responsible leadership" becomes a euphemism for "tight control."

4) The creation of "positive alternatives" to drug abuse is another school modification that has theoretical appeal, but in the ambience of most schools and school systems it is difficult to implement. The theory behind such programs is that for many drug abusers boredom is a basic problem and, again, that saying no is not enough. One Lower East Side rehabilitation center in New York has had substantial success in weaning addicts from their habits through Yoga. School programs can provide alternatives, ranging from Yoga and other ways of achieving non-chemical "highs" to programs that, taking a cue from the Black Panthers, emphasize political and economic action as an alternative to drug abuse.

Alternatives or Intervention?

But in many schools attempts at positive alternatives result in little more than a general recreation program—arts, crafts, and basketball. Such ventures, fine for some, can turn out to be just more busywork for others. The critical question is whether a "positive alternatives" program contributes to the development of a life-style or simply fills up a few loose hours. Such programs are more likely to be truly effective when they are generated, at least in part, by the students themselves and when they include some counseling or rapping about drugs.

Common to all of these prevention strategies is an implicit focus on a particular target group: adolescents who can be identified as "drug-prone" because of their emerging drug use and/or other indicators of potential abuse.

Focusing on this age group may seem to run counter to the conventional wisdom that says that early childhood is the critical formative period. However, influencing development through early childhood and the crucial "latency" period that precedes adolescence, even hypothetically, requires institutional changes in schools and, quite probably, a sustained intervention in the family that seem far beyond the attainable scope of drug-prevention programs.

Furthermore, there is strong evidence that drug abuse is peculiarly an adolescent problem, part and parcel of the coming of age in America. In fact, a number of studies have found that many young children strongly espouse antidrug attitudes but then change dramatically upon entrance into adolescence. Here, at least, the problem can be clearly enough defined and focused to permit the development of coherent programs.

The kinds of programs I have described, it may be objected, do not constitute actual prevention, and I agree. "Intervention" is probably a better term—or "early treatment" (whether or not drug use itself has actually begun). For, if it is true that with drug abuse —as opposed to a strictly physical ailment like venereal disease—not all people are susceptible, then it makes sense to concentrate on those who show early symptoms. And a sensible approach is a much better investment than the nonsense that has characterized too many drug-education programs to date. The avatars of cost/benefit analysis may not be convinced that drug prevention of any kind has sufficient pay-off, but there is convincing evidence that coherent programs can be developed not only to keep kids from getting thoroughly strung out on drugs but also—and this seems to be the key—to help them get turned on to something else, including themselves.

Experience in Decision-Making

[A four-volume national year-long study of drug education was completed by Macro Systems, Inc., for the U.S. Department of Health, Education, and Welfare late in 1972. The Project Director, Martin Kotler, was formerly Deputy Commissioner of the Addiction Services Agency in New York City.]

. . . The overwhelming impression gained by the (MACRO) field team is that young people do not relate to the "drug problem." They do and are eager to discuss hassles with parents, disappointments with their schools, and interpersonal relationships. It is within these contexts that the use of drugs is discussed. . . .

Only the individual can choose whether to use drugs or not. While his environment, his friends, his teachers, and other forces may influence him in one direction or another, the decision remains solely his. All too often, the young person lacks experience in decision-making and embarks upon a course of action without being aware of the dynamics of the decision-making process even though he may be aware of potential consequences.

Drug use patterns among young people are volatile and change rapidly. Furthermore, these patterns are frequently distinct in different communities. Clearly the phenomenon of multi-drug use has expanded in the last few years. . . .

The opportunity is present, however, to shift program objectives and activities toward collateral areas of personal growth, enhancement of communication skills, and to provide youth with experiences structured around effective decision-making, and to avoid programs attempting forlornly to control the behavior and life styles of young people.

. . . The broader involvement of youth representatives in program planning, and the widening of the scope of programs to include youth goals and aspirations will be a prime catalyst in the complex process of changing objectives.

What the Kids Want

New Jersey Education Review, December, 1969.
[This anonymous advice was written by a New Jersey high school student several years ago. There is some evidence that what this student, and others since, are asking for, is beginning to get across.]

Do you want anti-establishment feelings to stop? You can't stop the war for us? That is not what I ask. I ask this:

1. *Allow and provide encouragement for students to get together intellectually for open discussions on controversial issues.* Let everyone participate. Hold these meetings after school hours, or permit students during lunch to go to the auditorium. Invite students to speak with teachers and administrators.

2. *Listen to students.* Awareness is there. Willingness is there. Thought is there. You will find them much more articulate than you ever suspected.

3. *Explain why you do things as you do.* Ask the students to do the same. Be open and honest with yourself. You do things wrong. So do we. Give the facts as they are and explain the complicated interrelations.

4. *Talk to students on their level.* Do not stand above them on the stage and speak through a microphone, but rather form informal groups of more than 10 and less than 40 and move into the group as one of them. In this way, communication will be greatly improved.

5. *Talk to them as people—men and women.* Their minds are almost completely matured intellectually by the junior year of high school. The old rules for treating us with your understanding of adolescent psychology may be dropped and forgotten, for we are individual men and women. The college "Adolescent Psychology" course only works in general. When applied to individuals, it breaks down and falls into a ruin of broken bits of misinterpreted misinformation.

A few people in my school have tried. The vast majority are having conniptions about it. A few people have also tried these approaches outside of school. The majority of parents protest because they do not realize what is happening. But the students who are involved in the action *know it is good.* One teacher is in danger of losing his job, because he has done what is suggested here. His students find a difference. So does he. Those who are screaming against it haven't noticed:

Disciplining is unnecessary when students are in his classes.

Involved students have lost apathy toward learning.

Students learn the subject faster and better in his classes than in those of any other teacher.

Students enjoy his classes.

Students have a better understanding of what goes on around them as a result of their loss of apathy.

Instead of protesting and causing trouble, students are beginning to move in channels to build up good things while phasing out poor ideas and philosophies. They have abandoned the idea they must ruin before they can build.

Students do wish to cause change. At first, this may be seen by some as undesirable. But how can the "this is so" attitude prevail when all good things come through change?

Only when the school faculties and administrations realize what I have pointed out to be true can improvement of learning take place.

The Need for Alternatives in Criminal Justice, School and Community

Alternatives to Drug Abuse Conference, sponsored by the Bureau of Narcotics and Dangerous Drugs, U.S. Department of Justice, May 1972.

. . . Drug abuse arises from basic problems in our society—problems in our homes, schools, and communities—and the prevention of drug abuse must rest on the correcting of these problems so that we develop social settings in which young people grow up without wanting drugs for stimulation and escape. The prevention of drug abuse through alternatives focuses on correcting serious defects in the criminal justice system, the education system, and the capability of the community to provide opportunities for the young.

The principal alternative for the criminal justice system is diversion. It can be practiced by police, prosecution, courts, and probation. Diversion programs are designed to discriminate which individuals are motivated to take advantage of them. For those who are accepted, they are referred to an appropriate community resource where they undergo a specified program of development (usually involving education, counseling, or employment). If the program is successfully completed, the individual usually has no record kept of an arrest or disposition. The criminal justice system is also seeking more creative use of alternatives programs in the community and in institutions for the rehabilitation of drug law offenders.

The primary alternative for education is a new orientation for our schools. This orientation is built on organizations and individuals who are dedicated to becoming more honest, open, and responsive to others. This new

orientation seeks: (1) to strike a balance between emotional and intellectual growth; (2) to help the child develop his talents and self-confidence; and (3) to help the child formulate his values and act on them. Alternatives in education also include: programs to help parents raise their children, the education of communities to understand how drug abuse can be prevented through alternatives, and the development of community schools.

Alternatives for the community are designed to provide for the needs of young people after school hours, on weekends, and on vacations. It is during periods of free time that the child's boredom and lack of responsibility are most likely to lead him to drug taking as a way of absorbing his unused energy. Alternatives programs should be able to meet the emotional and medical needs of drug users, should provide guidance to help young people sort out their problems, and should offer young people recreational, cultural, and service opportunities so that they can use their time in a rewarding and stimulating manner.

Prevention Through Reform of Social Institutions

Delinquency Prevention Through Youth Development, Youth Development and Delinquency Prevention Administration, Department of Health, Education, and Welfare, 1972.

(Although not addressed specifically to drug abuse, this analysis of some of the root causes of deviant behavior and delinquency speaks to the issue.)

Commitment to Conformity

The most common way to initiate a discussion of delinquency prevention is to search out those factors which are presumed to cause delinquency, then set forth programs which address the causes. We propose to start somewhat differently, asking first what is it that builds a stake in conformity, so that some youth are provided with a socially acceptable concept of self which "insulates" against delinquency. The analysis of conformity will begin with an examination of the character of adult, rather than adolescent, life in order to build a case that *it is the denial of access to the type of institutional experiences that are the sources of conformity in adult life, that lies at the root of much adolescent alienation and rebellion.*

Adult Constraints: the Institutional Components of Legitimate Identity

One of the clearest facts known about delinquency, yet one we often overlook, is that *it is characteristically adolescent behavior.* Law violation is virtually non-existent before the onset of the teenage years, rises sharply shortly after the onset of adolescence, hits its highest peak around 16 or 17, and declines rapidly after that point, becoming exceedingly rare in middle or late adulthood.

What is it about adolescence that is so problematic? . . .

The knots of adolescence, we believe, can be understood most fruitfully when we contrast the adolescent with the adult experience. Our concern here is to identify those features of adult roles which are part of "legitimate" identity, which, when fully developed, provide insulating self-concepts. Out of the organized institutional features of conventional adult community life, there appear to be produced four especially significant components of legitimate identity:

1. A sense of *competence*, especially in (but not limited to) the work role. For most, work conveys the feeling that there is something not only that they can do, but that they do well.

2. A sense of *usefulness*. Work, family, and other roles do more than occupy time and produce money. They also are the grounds for social definitions of the self. One such is the feeling that the person has something to contribute, that what he does represents something which people value.

3. A sense of *belongingness*. Work, family, political and other roles serve through their *active* commitment to locate a person in a social world, to convey a sense that he "belongs." The work setting, the family scene, create settings and groups wherein the individual knows he has a place, where he knows that he "fits."

4. A sense of *power or potency*. One of the

awesome features of contemporary existence is our collective vulnerability to feelings of powerlessness. The problem transcends the limited boundaries of what we traditionally label "political." It has to do with our ability to exercise some control over those persons, organizations, or institutions around us which are, or are attempting, to control us.

With regard to these four particular features of legitimate identity in adult life, what is central is their *institutional character*. The feelings of competence, meaningfulness, belongingness, and political potency derive from roles in the work world especially, but also in such institutional arenas as politics, the family, recreation or cultural activities. These are not things which people generate by themselves. They come from the social world outside, and from particular kinds of institutions in that world.

Youth and the Institutional Denial of Legitimacy

When we compare youth and adult access to roles through which a legitimate identity may be consolidated, the contrast is striking. Our institutions systematically, if inadvertently, *deny* young people roles that impart feelings of competence, meaningfulness, belongingness, or political potency.

Starting with the last of these, we find that the young in our society are locked into roles of passivity and powerlessness. This is especially visible in the law and how it operates. Juvenile court philosophy, as one illustration, traditionally has assumed the concept of *parens patriae* whereby the State becomes the ultimate parent and protector of the young. But the young may not hold office, will not be agents of the court, they may not write law. They must instead submit to it.

What is involved, then, is a peculiar imbalance in youth-adult relations. The young are to be held accountable by adults for their behavior, but adults are not to be constrained by adolescents. Friedenberg has astutely sized up this problem, noting in the specific instance of school attendance laws:

"Compulsory school attendance, however, is provided by a law which recognizes no obligation of the school that the student can enforce. He cannot petition to withdraw if the school is inferior, does not maintain standards, or treats him brutally. There are other laws, certainly, that set standards for school construction and maintenance, the licensing of teachers, techniques of discipline, and so forth; and proceedings under these may be invoked if the school does not abide by them. But they do not abate the student's obligation to attend the school and accept its services. His position is purely that of a conscript who is protected by certain regulations but in no case permitted to use their breach as a cause for terminating his obligation. . . ."

When we turn to feelings of belongingness, the young suffer under further constraints. For those below the age of 18, the law itself denies active political involvement at local, State, or national level. Child labor laws, work permit regulations, plus the fact that during the customary work hours they are required to be in school, limit their involvement in work institutions.

Most conventional cultural and recreation activities are funneled through the school. The consequence is that the school, and not the wide range of other community agencies or organizations, becomes in many communities the principal and focal point around which any sense of belongingness can develop. It is no wonder that the school becomes a major reference point in establishing who the adolescent is, and where he belongs.

One severely restrictive aspect of this mode of identity formation is that the educational process isolates young persons from the rest of the community. This separation, institutionally imposed, impedes the most simple of adult-youth communication processes. Youth are not permitted to know from experience the real adult world of politics or work, and conversely adults have little feeling for or understanding of the social world of adolescents. It is no wonder, then, that when problems like drug use emerge among the young, adults find themselves powerless to communicate, let alone understand and take constructive action to deal with the problem.

This insulation of the adolescent by means

of the school becomes particularly problematic in those community settings where in the eyes of vast numbers of its students the school has come to be viewed as a discredited institution. The high level of alienation found in the ghetto school, *in the absence of other legitimate institutional experiences*, virtually assures that vast numbers of students will have no access to roles which establish them as legitimate, meaningful persons. They will hang around, float or drift, as a consequence of the fact that they are *institutionally adrift*. Where is a sixteen-year-old male to go when he has dropped out of school, when the economy provides no work opportunity to the teenager? The issue in these situations is not whether a sense of belonging is fostered by the school, but whether the school as currently constituted has any prospect of becoming a significant enough experience for the youngster to offer some promise for positive identity. The problem is virtually that of creating new educational designs capable of capturing the loyalties of the young as a basic condition for their favorable socialization.

When we examine the problem of usefulness, we find young people are denied access to those experiences that contribute a sense of usefulness among adults. Most perform no vital function (other than growing up), they make no important decisions, they carry out no essential or valued tasks. The adolescent is not likely to sell cars (or anything else), teach, fix broken plumbing, sit on the city council, haul garbage, or any other tasks. There are very few opportunities indeed for young people to contribute anything which is seen as essential to the community in which they live. They are, in this sense, for the present, useless and irrelevant.

This irrelevance is no small part of the discontent that has led to adolescents' demands for "relevance."

The sense of competence, as is true with belongingness, is sharply limited by the insularity of the school experience while a number of types of skills are possible (academic, athletic, social, musical, or others can provide a base of competence), nearly all derive their meaning as some type of *student* status. Student competencies are likely to have little or no meaning outside the school context, and to make little or no contribution to the well-being of the wider community. One can be the "best" student debater and still not feel to the slightest degree "relevant" or useful because such a competency has meaning only within the context of the school.

In the context of the inner city, this problem of competence becomes especially acute. With the massive rejection of the school as an institution, adolescents are cut off from even the limited conventional youthful competencies. The development of competence then is free to flow along *unconventional* lines. This can become especially critical when the young person withdraws from school, as Fleisher suggests in his analysis of the relationships between unemployment and delinquency.

"While crime-prone youngsters are still in school, at least some of their time is legitimately occupied. But after they are allowed to drop out, time hangs heavily on their hands. If they are not able to find jobs, their needs for the things that money buys are not readily satisfied legitimately. Therefore, they tend to resort to crime."

More, such common resort to crime is frequently in fact responsive to a very real *illegitimate opportunity structure* in ghetto areas, capable of providing for the status needs of energetic and ambitious youngsters. In turn, recruitment to illicit activity serves to sustain the illegitimate opportunity structure as a permanently available solution to the absence of desirable alternatives.

Youth's Need To Be Needed

Mary Conway Kohler, *40 Projects by Groups of Kids*, New York: National Commission on Resources for Youth, Inc. 1973.

Society needs the energy of young people. The unmet needs in today's world are so great that there should be a place for any young person who wants to make a contribution. Equally important, a young person's need to be needed cannot be ignored without significant

loss to his individual self-esteem. Today we should be particularly concerned about the young people who must grow up in a society that is not really geared to meeting this and other needs of the adolescent. A well-planned and successful work experience can go far in meeting the needs of today's teenagers.

There are literally thousands of ways to use the resources of youth and many of these ways are being explored. The opportunities for young people to serve are expanding as government agencies, schools, and other youth-serving groups recognize the importance of involving young people in service projects.

The value of youth involvement programs —for meeting needs of society and for helping young people to grow—has been well demonstrated. But if full value is to be realized, such programs must be carefully planned. The tasks assigned to young people should provide opportunity for a true learning experience and should be performed under circumstances that make it possible for real learning and growth to take place. For example, if an ongoing public or private service agency takes on inexperienced part-time young workers as staff members, the agency must be prepared to provide adequate supervision by competent personnel. If the amount of time and attention needed is greater than the agency is either able or willing to expend, then the services rendered by youth could be inferior, the learning potential will not be realized, and everybody may well be frustrated and discouraged. It is very important, therefore, that belief in the value of youth participation in service projects be accompanied by careful attention to the details that make it possible to achieve success and personal growth. . . .

Attention should be called to the fact that not all of the 40 projects will be in existence at the time the reader is ready to initiate his own special project. This is not a negative reflection on the merit of the no-longer-existing programs. It simply points up the fact that change is inherent in youth programs: the individual young people interested at one time in a given project grow up, move on, and assume new and different tasks. But a description of the project, current or not, can call attention to something significant that has been done by young people and can suggest ideas for possible adaptation and use elsewhere.

The Limits of Psychiatry

Leon Wurmser, M.D. "Drug Abuse: Nemesis of Psychiatry," *The American Scholar*, Summer, 1972.
[Dr. Wurmser is Associate Professor at the Institute of Psychiatry and Human Behavior of the University of Maryland.]

. . . What then can we do?

We may enter on the level of the symptom and try to suppress it with legal measures, with law enforcement. We have tried that for fifty-seven years now—the result has been a smashing failure. Or we may enter on the level of life-style: through counseling and vocational rehabilitation we can give the overall drifting some direction, remove some obstacles. At times we are successful—but I think more through our effect as persons than through the counsel we give. Or we may try to influence the pervasive feelings, mainly with the help of medication. It appears to me —and I have not as yet encountered anyone else who has expressed this idea—that in at least a good portion of narcotics addicts, methadone has its main effect on this level. It calms and quiets the gnawing feelings of anger, boredom and anxiety.

Lastly, we may try to alter the inner conflicts themselves through insight, not in intellectual chat, but toward the gradual conscious renunciations of these insistent demands, the acceptance that our life and power are limited. But to go this way in psychotherapy is very hard, particularly for drug abusers who have never learned to rid their lives of these archaic demands, rages and fears. Only our caring patience and our understanding, our consistency and firmness, as therapists or helpers, can change such a life-style, can lead a patient away from a life devoted to these compulsive urges.

But where do these feelings and conflicts come from?

Again, I have never yet seen a compulsive

drug user who did not come from a family with massive problems, although it is difficult to summarize these. We very often see broken families, but this situation in and by itself is less of a problem than the overall family atmosphere, the life-style in which the child grew up.

One very frequent constellation is the vacillation between seduction and vindictiveness. On the one side, there are virtually no limits to the living out of material gratification, in the forms of food, drink and sex. Even in many slum families we can see this type of spoiling, a permissive granting of wishes, a curious lack of discipline. On the other side, the parents engage in wild temper tantrums, including physical violence, to enforce a particular limit. They like to justify their outbursts of rage as "discipline," but we clearly see that they are quite the opposite. This type of family behavior swings between spoiling and temper tantrums.

In other families, the conflict is between an intrusive form of pseudo-love and overprotective "care," and a complete disregard for the individuality of the child and his real emotional needs.

In still others the parents' self-centered preoccupation with success and prestige is matched by the child's self-centered retreat into a drug-induced dream world.

Very often the parents are themselves deeply involved in using prescribed or not-prescribed drugs or alcohol to sustain their own versions of what Ibsen called the "life-lie." Perhaps we might come closest to the clinical truth if we say that by and large the symptom of drug-taking on the child's side is a derivative of the whole family's attitude of inconsistency, self-centeredness, and very often of inner dishonesty. The deceptiveness and wiliness of many drug abusers are a reflection of their parents' deviousness, power-hungry manipulations and mutual undercutting, or they are a frantic escape from disillusionment and anger about the unavailability of their parents as persons during the numerous crises of growing up.

In short there are no easy solutions to the problems of drug abusers. Their disorders are complicated, not easily handled or prevented; they are intermeshed with broader issues of family pathology and large-scale problems of society and culture. . . .

On the other hand, drug abuse is the nemesis to haunt psychiatry itself. The enormousness of emotional problems dwarfs our skills more than our knowledge; we understand far more than we can actually influence—a situation comparable to the problem of infectious diseases before the advent of antibiotics.

I feel that both society in general and our profession in particular now face the task that somatic medicine faced up to 80 years ago. A tremendous expansion in breadth and depth, in energy and manpower, is needed—not solely for dealing with drug abuse, but also with the powers unmasked and unleashed by this symptom. We need, I mean, a vast recruitment of physicians and nonphysicians, like teachers, social workers, and nurses, for psychotherapeutic tasks, a deepening of our training, a development of new methods of treatment through research, an application of our knowledge, gained in psychotherapy, to the culture at large, especially to education and television. Just as we have come to recognize that the pollution of air and water is a self-suffocating factor of our culture, so we have to learn how our culture and society interferes with and destroys family integrity, honesty, beauty, maturity and self-discipline far more potently than earlier cultures. How we can counter this by no means novel emotional "pollution"—which is also so much more devastating in our crowded society than in the small communities with similar problems—we do not know. I recall, though, the old Greek proverb: "The beginning is half of the whole."

Community Alternatives

Peter Marin and Allan Y. Cohen, *Understanding Drug Use*, Harper and Row, 1971. Peter Marin is a writer; Dr. Cohen is Director, Institute for Drug Abuse Education and Research, The John F. Kennedy University, Martinez, Calif.

The most effective way to minimize the abuse of drugs is to offer alternatives to the young.

. . . There are many activities that should be encouraged and accepted by adults, and though some of them seem strange, adults must realize how far the young have advanced in their needs and interests. They include various kinds of psychotherapy, encounter and sensitivity groups, awareness exercises, spiritual disciplines, Yoga, Zen, silence, meditation, experiences in the wilderness, political involvement, experimental and "free" universities, youth communes, arts, crafts, drama, and music. They are all parts of a naturally healthy community—and the fact that we must be self-conscious about them does not mean that we can afford to do without them.

What is at work in all of them is close to the best kinds of learning: a stretching of the self, a widening of experience in different directions. There are already specific models to serve as examples of community efforts to provide alternatives: growth centers like Esalen and Kairos in California, experimental therapeutic communities like Synanon. One finds in these places an impatience with traditional definitions of education and learning, a perpetual thrust into different ways of knowing and exploring the self. But individual cities and communities have not yet adopted the idea of public growth centers or centers for self-development—and their private popularity reveals a need for them. Clearly, in some cases they need more than this—real changes in what surrounds them and what they are allowed to do. For those who want to travel or work or live independently, those alternatives will not be enough. But there are many adolescents who have no way of getting at what they feel to be *inside* themselves, and for them nothing else will work as well as activities like these.

Additionally, there are more familiar activities that communities must legitimize and support. Funds and space should be provided for youth centers, places to offer the young adequate facilities for their interests: a health clinic, a print shop, placement offices, a marketplace for crafts and clothes, recording studios and practice rooms, free theaters, libraries, film workshops, a meditation room, tolerable religious services, low-cost counseling, a place to sleep in emergencies, good cheap food, accredited and unaccredited courses, a dance hall, periodic festivals and celebrations. These are natural parts of the adolescent world, and the young will not choose them *instead* of drugs: but making them available will make their lives more tolerable and may reduce drug abuse, and they will in any case make the community a livelier place for all of us.

Drugs or Adventure?

Stephen Chinlund is Director of the Manhattan Community Rehabilitation Center, New York City. The following is a condensation of a booklet for parents and young people. For specific alternatives, see Allan Y. Cohen, Chapter II.

People take drugs for many reasons. The same drug may have widely different effects on different people. The complexity of drug-taking cannot be emphasized too strongly. Any brief statement about it is, unavoidably, an oversimplification.

The following list takes that risk. It is a sketch of *some* of the reasons people take drugs which are not prescribed. It is intended to highlight *some* of the choices facing an individual who may be tempted to abuse drugs.

Marihuana and Self-Doubt

If you are a young person, not too sure of yourself, not convinced that you are attractive, not positive that you will be able to manage the sort of career you envision, not convinced that people like you when they meet you, then marihuana can be a big program. It can lure you with a sense of self-confidence, make you feel that what you say is brilliant, and that the impression you make is pleasing, and your looks just fine. The problem is that you feel even more uncertain when the marihuana wears off. There are, however, many who smoke marihuana without any harmful effects at all.

Recently, I heard of some middle-class adults who smoke marihuana so they can act like children: throw water at each other, give

each other piggy-back rides, play tag. Surely we can meet this challenge more directly. Can we not grow to the point of being able to let out the child we all have in us without smoking to get him out? Can we not grow into freedom to accept ourselves in school, in sex, in the office, in playfulness? For many of us this kind of acceptance is hard. But we do have a choice. We can either get the *pretense* of the feeling of self-acceptance—or we can have the real thing.

Heroin and Sadness

Heroin is a derivative of morphine and as such is an addictive narcotic drug. "Narcotic," of course, means a sleep-producing drug; but in the process it produces, according to its reputation, a rapturous sense of well-being, an impenetrable happiness which lingers in the memory of an unhappy person a long time after it is experienced. It also produces in the body an increasing tolerance to the effects of the drug and as a result more and more must be taken each time, in order to produce an approximation of the first "high." Many addicts say that they pursued that first feeling for years and were never quite able to match the joy of that first time.

. . . We have come to believe, as a nation, that nothing is more important than being happy. . . . Happiness, however, cannot be directly pursued. Happiness only comes as the incidental by-product of another involvement. We work toward a certain end, we love, or we believe in the importance of what we are committed to, and then we find ourselves overtaken—pursued by happiness—when we least expect it—from the satisfaction of doing a piece of work well; from giving ourselves to family and friends and sharing the full round of life with them, with a commitment to share whatever happens, good or bad. Then happiness comes.

Pep Pills and Boredom

Americans are supposed to have a reputation for being open, plain spoken and direct. We are, sometimes, but often only on topics which do not come too close to home. We are direct when we discuss business or technical matters, but when we touch emotion, many of us are shy and fearful. This means that we are also starving a strong appetite for adventure. Many men and women thrive on adventure.

Now, many are turning inward for adventure, exploring the frontiers of their own minds and hearts. They want to dance along the precipices of their consciousness. But some want the *feeling* of adventure, not adventure itself. There is adventure in stretching one's mind to understand new ideas, new ways of living, new problems. There is adventure in stretching one's sensitivity to appreciate form, color, shape, and texture of things, taste and touch. There is also adventure in the discovery of the symbols we carry inside us, the nightmares, the visions, the fear of death, love, feelings of guilt, pleasures derived from challenges faced. The discovery of one's own emotions, and the knowledge and experience behind them may be the greatest adventure of all.

If we settle only for the *feeling* of adventure, there are many kinds of pills which help produce the physical sensations that accompany deep emotions. Various amphetamines are sometimes abused for this purpose. . . . As the body becomes accustomed to these pills, more and more are needed to produce similar effects. For those using them as prescribed they can be helpful medically. For the abuser, life can be a trembling race, a living panic.

The only prescription for the avoidance of boredom is commitment. If you have given yourself to nothing, then nothing interests you. . . . Too often people adopt a particular way of life almost by drifting into it and then feel that they have invested too much time in it to allow for change. There are points of decision where we abdicate and give up the excitement that can come from making an honest choice and accepting whatever sacrifices and hardships may accompany that choice.

Cocaine and Impotence

. . . Cocaine users are more rhapsodic than any addicts I've known in their praise of the joys of using cocaine. Often it is compared with the feeling of sexual orgasm. . . .

Those who use cocaine are usually profoundly insecure sexually and will admit the comparison is not entirely fair since orgasm itself is for them a rare pleasure. This praise of cocaine becomes faint, then, in the light of the sexual fear which surrounds it. . . .

This drug, taken to enhance sexual feeling, underlines the need of an ever greater number of Americans to improve what is increasingly called our "sexual performance." This sad, nervous, pinched phrase speaks eloquently of the impossibility of separating sex from the wholeness of our lives. . . .

. . . Cocaine also has the effect, more than any other drug now commonly abused, of making a person violent. . . .

Sleeping Pills, Tranquilizers and Restlessness

. . . Some people have developed what might be called a "legitimate dependency" upon barbiturates in order to sleep at night. Some hard-working, middle-aged people have been helped through times of particular crisis which might otherwise have been tragic for themselves and their families had they not had the help of small amounts of a prescribed barbiturate.

However, the abuse of these pills is again a reflection of our own sickness as a society. What do we do when we have a sleepless night? We feel that we have a "right" to a good night's sleep. We do not deserve to be sleepless. So we "take something" for it. In fact, sleeplessness often comes from a distorted sense of responsibility. We are still struggling with problems which we cannot control even when we are awake. So we hang onto consciousness, to worry, to self-pity, anything but the surrender to peace and the on-going life we lead the next day—and our families will lead after we are dead. . . .

Actually, sleeplessness often is valuable, though painful, as a meter to our inner state. When we shut off, with a sleeping pill, whatever is bothering us, we lose a great opportunity to be more fully alive.

Much the same is true of those who abuse tranquilizers: businessmen who hate their work, housewives who hate their families, old people who hate their leisure. Each has locked himself in his own trap. Each could escape by choosing a new life which would relieve him of the frustrations enveloping him. . . . None of this happens by making New Year's resolutions, but by deep self-searching, by taking seriously the wise counsel of others, and by recognizing in oneself the defensive rise of temper or evasion by sleep. In all this, tranquilizers can hurt more than help. They can serve to make the choices fuzzier, the self-criticism softer, the hearing of critical comment less accurate. Without tranquilizers, there is at least the chance that you might recognize what it is that you want to do with your life and then move to do it.

As with sleep-inducing barbiturates, there are many people who take tranquilizing barbiturates by prescription and have been greatly helped by the medication together with psychotherapy.

Nicotine and Anxiety

The best thing anyone has to say for cigarettes is "They relax you." But this says a lot, because apparently we cannot relax ourselves. Many people feel that they cannot live if they are not permitted to smoke. . . . If conversation on a resort beach takes a serious turn, a man might search his naked chest for the ever-present, ever-faithful pack of cigarettes.

For many successful people, the experience of their inability to control smoking is the first and maybe the only striking intrusion of a dimension of life that cannot be controlled. There is a humbling effect in this if we will allow it to come through. It affords the possiblity of understanding what a compulsion is, what the tears of frustration mean for the person who has been caught doing something which he himself thought he did not want to do. In all this there is an advantage.

But there may be a choice: stop smoking. Perhaps first there needs to be a self-understanding. It is less important whether we do or do not smoke than that we come somehow to know those qualities of our being which make smoking attractive. If we shrug it off as something utterly ingrained in our personality, we

do so at our own expense. The reasons we give ourselves when we try to stop smoking have something to do with whether we continue not to smoke.

Some people are able to give up smoking for certain values they cherish: recognition of the habit as an unnecessary bondage, or for benefits to health, or for financial or aesthetic reasons.

Alcohol and Loneliness

Probably the most destructive drug being used in America today is alcohol. The damage is direct to brain, liver and kidney and indirect in automobile accidents, loss of work, loss of family. It is a factor in a high number of violent crimes. But it is the handiest and most socially acceptable means by which pain is dulled, the sense of failure is dimmed, the meaninglessness of life is made less important, and our loneliness is assuaged.

. . . The irony is that many of the same people claim that they need to drink in order to talk more easily or feel more comfortable with other people. In short, they are drinking to overcome their loneliness. . . . Each of us has his own reasons for being shy and therefore lonely. We think we are too ugly, too stupid, too ill-informed, too clumsy in our speech or too uninspired. This leads people to the bar where no one takes responsibility as the host, anything that happens may be terminated without notice, all participants are trading the shield of shyness for the fortress of the alcohol fog. The person is then able to speak to the person next to him for a little while until the effect of the drink becomes strong enough that only a blurred reflection of the real person is showing. . . . Each experience of social contact which takes place this way has a superficial success and leads the participant to believe that it could not have happened without the drinks and strengthens the doubt that he is capable of managing without that help.

. . . No case is being made here for the virtues of complete abstinence. There is no special virtue in technical sobriety. There are many ways of evading life. We can be addicted to movies, books, long walks, music, silence and other things which are good in themselves, but abused as a way of evading life.

Hopefully, the drug explosion will help us to look at alcohol in terms of what we want from it. What is it that we run from and what is it that liquor brings to us, or seems to bring to us?

LSD and the Deadly Routine

When LSD first appeared on the national scene, it was of seemingly overwhelming interest. Not only college students, but businessmen and housewives were fascinated by this drug that promised to take one through the looking glass and into wonderland. Even when wonderland turned out sometimes to be populated by nightmarish figures, or utterly bare and devastated, or with sensations that the voyager was on fire or entrails coming out of his stomach—even then, it broke the monotony.

The craze for the LSD trip reflects the need set in the marrow of everyone, the need for self-transcendence, the need for ecstasy. In most cultures, including our own, this need has been sought sometimes through mystic disciplines or through the religious rituals. Whether in the sacramental adoration of the Mass or in the climactic, rhythmic transporting of certain preaching, there is a similar effect: the worshipper is caught up in a quality of existence larger than his own. At worst, it is a kind of semi-hypnotic condition, at best a super-consciousness, a sweeping, majestic sense of the ultimate harmony and unity of life. LSD users, speaking of their best trips, claim a mystical experience of being at-one in the harmony of life and the cosmos.

Once again, here is a drug which permits us the *appearance* of an experience without the embarrassment of actually having to own the experience as *ours*. Some of us are too embarrassed to talk about mystical unity unless we can point to a drug as being the cause of the feeling. Then we can say that it is not really *us* having this crazy sensation, but the drug inside that is doing it all.

As a result of the known dangers of LSD, its use is waning. It would be a double trag-

edy if we fail to learn about our hunger for transcendence and for intense, penetrating awareness of the physical world, which can be our reward for studying seriously the desire for LSD.

Free Time, The Work Ethic, and Relaxation

Alexander Reid Martin, M.D., "Idle Hands and Giddy Minds—Our Psychological and Emotional Unpreparedness for Free Time," *American Journal of Psychoanalysis*, 1969.

History shows that authority always regarded free time as a social problem. Many sages and poets throughout the ages fostered the belief that man could not be left to himself or to his own resources because this would lead to disastrous results. Man had to be kept occupied because the only alternative was idleness. Hidden within such age-old aphorisms and exhortations as "Satan finds mischief for idle hands to do"; Seneca's "The wide evils of idleness can be shaken off by hard work"; Thomas Bacon's "Idleness is the wellspring and root of all vice" (1566); and particularly in Montaigne's essay on "Idleness" (1572), lies the implication that man has no inner resources or that his inner resources are basically destructive. Freud's original theories of the Id explicitly supported this belief. Free time, then, had to be avoided or filled up. And so, throughout history, when people had free time, we find these prescriptions prevailing: "Keep them busy. Keep them entertained. Keep them distracted. Give them bread and circuses."

It was said that fear of social upheaval, when peace came and his soldiers and citizenry had nothing to do, led England's Henry IV on his deathbed to advise his son, "Therefore, my Harry, be it thy course to busy giddy minds with foreign quarrels." This led to Henry V's unprovoked, unsuccessful and disastrous invasion of France.

For many, with time at their disposal, these culture-bred and culture-perpetuated fears provide the conscious and unconscious determinants for their over-reliance upon and participation in external resources, such as leisure time activities. These external resources are the modern "bread and circuses" which largely account for the prevailing multi-billion-dollar leisure-time market. As long as inner resources are distrusted, negated, underdeveloped and vitiated, then these external resources become essential and indispensable emergency measures to prevent serious maladaptations to free time.

When off the job and left to his own resources, the "neurotically disposed has impulses, much too dangerous for him to control, which he must guard against," in the words of Sandor Ferenzi. He cannot relax. He is unable to be "his own master," i.e., he cannot rely on his inner resources. His autonomy is weak and so he has to become subject and liable to his incorporated external authority or "hypertrophied conscience." He remains other-directed. Now, instead of "dangerous impulses" being expressed, they are *de*pressed, along with all happy, playful feelings, producing a reversal of affect, or mood characteristic of the Sunday Neurosis. He becomes a "spoil sport" for himself and others.

The depressive psychosomatic symptoms are relieved when and if the individual makes himself subject or a slave to one of the many actual externalities, i.e., work, family, society, public opinion, sports, the clock, schedules, etc. He reacts compulsively toward these externalities but he never acts. He remains other-directed. He cannot call his time his own. It belongs to "them" and he serves "them" under compulsion and he anticipates rewards; or he defies "them," feels guilty, and anticipates punishment. Compulsive compliance is often turned into a virtue and perpetuated. Covert rebellion against compulsion finds expression in idleness. The individual protects himself from severe conflict between his compulsions by complete detachment and alienation which is often felt and expressed as boredom, tedium, acedia, deadness and emptiness.

Relaxation is that innate capacity of the whole conscious personality to open up freely to all stimuli and impressions from the inner and outer world. It is autonomous and to be

clearly differentiated from the hypnotic state. The personality is not passive, but in action, and may be wholly engaged in this receptive process. It has a positive function, and is not the mere absence of effort. In relaxation, the individual lets his body, mind and emotions have free play. He stops, looks and listens to "stars and birds, babes and sages with an open heart." Interested in the whatness rather than the whyness of things, he meditates, contemplates, reflects, marvels, wonders and free associates. Relaxation exemplifies gracious receiving. It does more than restore. It enriches. Many confuse it with idleness, but during relaxation, the individual is open-minded, open-hearted, and has a happy affirmative mood, whereas in idleness, the mind and the heart are closed and the mood is irritable, guilty and negative. Relaxation has different intensities. Its beginning, duration and intensity are not subject to direct conscious control, but determined unconsciously when the outer and inner conditions are favorable. There is a dynamic similarity between it and sleep, while the similarity between relaxation and leisure is close enough to regard them as synonymous. . . .

In the work culture, relaxation is suppressed, discouraged and scorned, equated with idleness, sloth, apathy, and laziness. Its excessive restriction, especially in babyhood and childhood, interferes with an anabolic process, prevents our opening up to the inner and outer world, and deprives us of vital and essential sources of growth and development. . . .

The High Cost of Meaningless Work

Work in America. Report of a Special Task Force to the Secretary of Health, Education, and Welfare. Foreword by Elliot L. Richardson. The MIT Press, 1973. James O'Toole, Chairman of the Task Force.

Albert Camus wrote that "Without work all life goes rotten. But when work is soulless, life stifles and dies." Our analysis of work in America leads to much the same conclusion: Because work is central to the lives of so many Americans, either the absence of work or employment in meaningless work is creating an increasingly intolerable situation. The human costs of this state of affairs are manifested in worker alienation, alcoholism, drug addiction, and other symptoms of poor mental health. Moreover, much of our tax money is expended in an effort to compensate for problems with at least a part of their genesis in the world of work. A great part of the staggering national bill in the areas of crime and delinquency, mental and physical health, manpower and welfare are generated in our national policies and attitudes toward work. Likewise, industry is paying for its continued attachment to Tayloristic* practices through low worker productivity and high rates of sabotage, absenteeism, and turnover. Unions are paying through the faltering loyalty of a young membership that is increasingly concerned about the apparent disinterest of its leadership in problems of job satisfaction. Most important, there are the high costs of lost opportunities to encourage citizen participation: the discontent of women, minorities, blue-collar workers, youth, and older adults would be considerably less were these Americans to have an active voice in the decisions in the workplace that most directly affect their lives.

Our analysis of health, education, welfare, and manpower programs from the unique perspective of work indicates that to do nothing about these problems in the short run is to increase costs to society in the long run. Much of the capital needed to redesign jobs, increase worker mobility, and create new jobs can be directed to these activities through trade-offs with existing expenditures. More capital can be obtained by lowering the waste of unemployment and through increasing worker productivity. But the essential first step toward these goals is the commitment on the part of policy makers in

*[Frederick W. Taylor, *The Principles of Scientific Management*, published in 1911, now viewed as "simplistic authoritarianism," a viewpoint summarized (p. 50) in Taylor's classic dictum to the worker: "For success, then, let me give one simple piece of advice beyond all others. Every day, year in and year out, each man should ask himself, over and over again, two questions. First, 'What is the name of the man I am now working for?' and having answered this definitely, then, 'What does this man want me to do, right now?' "]

business, labor, and government to the improvement of the quality of working life in America.

Coping, or Adjustment Downward

Failure to adjust to other personalities and to one's environment as a definition of mental illness is to be rejected out of hand. An apathetic worker, for example, is not necessarily mentally ill. Where mobility is blocked, where jobs are dehumanized, where rewards are slight, failing to strive hard at the job can hardly be a criterion of mental illness. Madness may lie in adjusting to the pathologies of organizations. A person who becomes an automaton in an automated factory or office may have adjusted perfectly, but he hardly enjoys good mental health. . . .

Special Means of Coping

Alan McLean writes that "workers with personality disorders, including alcoholism and drug abuse, may find that their psychiatric disorders stem partially from job insecurity, unpleasant working conditions or hazardous work." Although little quantitative research has been done to support this statement, many doctors and social scientists corroborate it from their own clinical observations. For example, stress has long been linked to alcoholism among executives. Our interviews with bluecollar workers in heavy industry revealed a number who found it necessary to drink large quantities of alcohol during their lunch to enable them to withstand the pressure or overwhelming boredom of their tasks.

Our interviews with younger workers on similar jobs uncovered a surprising amount of drug use on the job, particularly among assembly-line workers and long-haul truck drivers. A recent study by the New York Narcotics Addiction Control Commission showed that drug use varied significantly by type of occupation. In another study, of a UAW local affiliated with a plant employing 3,400 people, 15% of the workers were estimated to be addicted to heroin.

Like drug abuse, alcoholism probably has no single cause. However, several occupational risk factors appear to lead to excessive drinking. Non-supportive jobs in which the worker gets little feedback on his performance appear to cause the kind of anxiety that may lead to or aggravate alcoholism. Work "addiction," occupational obsolescence, role stress, and unstructured environments (for certain personality types) appear to be other important risk factors for both alcoholism and drug addiction.

Although *causal links* between alcoholism, drug abuse, or suicide and working conditions have not been firmly established (and, because of inadequate measuring devices, may never be established), there is considerable evidence concerning the *therapeutic value* of meaningful work for these and other mental health problems.

Work as Therapy

Several experiments designed to rehabilitate drug addicts are underway in New York. Most important for all concerned will be the attitude of businessmen toward drug abusers. Especially, they must recognize both the value of work as therapy and their responsibility for reducing the social costs of drug abuse. In a recent newspaper article, Howard Samuels, a member of New York's Narcotics Addiction Control Commission, is quoted as saying:

"Most drug-treatment programs lack what many addicts need most—sufficient vocational training, job development and placement, rehabilitative support when they get jobs. Almost no existing drug treatment programs are able to cope adequately with the job needs of addicts."

In the same account, W. Wayne Stewart, medical director of the Sun Oil Company, said:

"Industry increasingly has become aware that firing drug addicts isn't the long-run answer because firing them simply shifts the burden to some other company or to the nation's welfare rolls. . . . Because half of all addicts are so hooked they can't quit, it would be better if industry and government would try to give them jobs to improve their economic stability and social adjustment. . . ."

It is probably fair to say that all the evidence available to date is *suggestive* rather than conclusive; yet the recalcitrance of alcoholism, drug abuse, and suicide to abate when treated with non-work alternatives indicates that if changes in work were only a remotely possible solution they should be pursued vigorously. For while it is patently difficult to change habits and attitudes directly, work can be altered relatively easily.

The Need to Meet People's Needs

Employment and Addiction: Perspectives on Existing Business and Treatment Practices, Harvard University: August, 1972. Prepared for the Department of Labor Manpower Administration. Ira Goldenberg, Principal Investigator.

From the data amassed so far, it is obvious that the problem of drug abuse is a question which implicates the quality of life in American society in general.

The use and/or abuse of drugs in this country is not confined to a small criminal sector of the population. . . . At the grass roots level the use of drugs (especially among youth) has come to be viewed as socially acceptable behavior, and the introduction and distribution of abused drugs occurs through normally existing social networks. When asked how they were first exposed to drugs, 89% of users interviewed replied "through friends." Realization that friends are the major source of introduction to drug use is high in all three groups, although the myth of the pusher ("strangers") is slowest to die among employers.

Given that the abuse of drugs is growing in this country and, among certain groups, gaining social acceptance, one must still ask the question "Why?" In search of an answer to this question, we asked drug users what they had been doing before they became involved with drugs, and how they felt about that activity. Given the age distribution of our interviewees, the breakdown is more or less what one would expect from any similar sample of people in our society. However, when asked how they had felt about what they were doing before they started using drugs, *75% of the users interviewed replied negatively.* Whether in school, in the military, working on a job or unemployed, a full three-fourths of the users had not enjoyed what they were doing.

All three groups in our study (users and ex-users, drug program personnel, and employers) were asked why they thought drug users first began using drugs. The answers tended to cover a wide range of possibilities. For employers, the category "escape from negative life situation" was generally seen in terms of poor family life, whereas for the users themselves it was often more institutionally oriented—poor schools, poor jobs, general societal alienation illustrated by the frequently expressed feeling that "nobody really cares."

While experimentation played a significant role as a reason for initial drug use, it obviously is not an important factor in the continuation of drug use. When asked why they thought so many people were using drugs all three groups gave heavy emphasis to "escape from negative life situation," while relatively few of the interviewees cited personal problems as the reason for continued drug use.

The strength of the "escape from negative life situation" explanation is further emphasized by users' choice of drugs. Of the users interviewed, 77% used opiates (heroin, opium etc.) more than any other drug. Pharmacologically, the opiates are classed as depressants; they are "down" drugs. In sociological terms, their function is to turn off the environment. Paradoxically, the two next highest drugs of choice were the amphetamines and the hallucinogens. Their function is to stimulate the environment, albeit in different ways. The inconsistency in the data dissolves if one sees the cause of drug abuse as inherent in the very fabric of American society. For the poor the opiates provide a means of detaching oneself from the squalor and frustrations of their life circumstances; for the middle and upper classes, amphetamines and hallucinogens offer new experiences and new excitement, a break from the uniform dullness of daily living. . . .

Ultimately, solutions to the problem of

drug abuse must address themselves to providing means of altering the external social reality so that it conforms more to the needs of the people, rather than trying to alter people to conform to the needs of "social reality." Yet, as long as funding agencies, and therefore drug programs, continue to operate on the basis of a therapeutic model which treats the victim as the source of the problem, those trying to "solve" the problem will, much as the drug user, be failing to come to grips with the realities of American society.

Curriculum Project for the 70's: Values and Priorities

Jerome S. Bruner, "The Process of Education Revisited." *Phi Delta Kappan*, September, 1971. Dr. Bruner is Director of the Center for Cognitive Studies, Harvard University.

. . . I really believe that our young have become so isolated that they do *not* know the roles available in the society and the variety of styles in which they are played. I would urge that we find some way of connecting the diversity of the society to the phenomenon of school, to keep the latter from becoming so isolated and the former so suspicious.

Let me add one last thing not directly connected with *The Process of Education*, but a problem of the first order today. One cannot ignore it in talking of education. We shall kill ourselves, as a society and as human beings, unless we address our efforts to redressing the deep, deep wounds that we inflict on the poor, the outcast, those who somehow do not fit within our caste system—be they black or dispossessed in any way. If there is one thing that has come out of our work with the very young, it is the extent to which "being out," not having a chance as an adult, or as a parent, very quickly reflects itself in loss of hope in the child. As early as the second or third year a child begins to reflect this loss of hope.

When any group is robbed of its legitimate aspiration, it will aspire desperately and by means that outrage the broader society, though they are efforts to sustain or regain dignity. Inequity cannot be altered by education alone, another lesson we have learned in the past decade. The impact of poverty is usually transmitted through the school as well. It cannot be counteracted by words unless there are also jobs and opportunities available to express society's confidence in what is possible after school.

There must be ways in which we can think honestly of reformulation of the institutions into which our schools fit, as one integral part. Surely it requires that we redirect our resources, re-order our priorities, redefine our national effort, and come to terms with the fact that we have a deep and brutal racism in us—in all of us. We must learn how to cope with that. The young know it, they despise our failure to talk about it and our other difficulties. History may well side with them.

In the end, we must finally appreciate that education is not a neutral subject, nor is it an isolated subject. It is a deeply political issue in which we guarantee a future for someone and, frequently, in guaranteeing a future for someone, we deal somebody else out. If I had my choice now, in terms of a curriculum project for the seventies, it would be to find a means whereby we could bring society back to its sense of values and priorities in life. *I believe I would be quite satisified to declare, if not a moratorium, then something of a de-emphasis on matters that have to do with the structure of history, the structure of physics, the nature of mathematical consistency, and deal with it rather in the context of the problems that face us.* We might better concern ourselves with how those problems can be solved, not just by practical action, but by putting knowledge, wherever we find it and in whatever form we find it, to work in these massive tasks. *We might put vocation and intention back into the process of education, much more firmly than we had it there before.*

A decade later, we realize that *The Process of Education* was the beginning of a revolution, and one cannot yet know how far it will go. Reform of curriculum is not enough. Reform of the school is probably not enough. The issue is one of man's capacity for creating a culture, society, and technology that not only feed him but keep him caring and belonging.

Ecstasy and Materialism

Harry C. Meserve, *Journal of Religion and Health*, April, 1971.

. . . Everywhere people seek new sensations, new awareness, and a spontaneous expression of those deep, irrational impulses that we have long known to be part of human nature and have tried to control by means of custom, reason, law, and a shared set of meanings and values.

Now the pendulum has swung, and may be still swinging, away from science, from reason, from the ordered life, and toward feeling, impulse, intuition, and the pursuit of ecstasy. The change was bound to come. It is a protest against the technological society, the vast impersonality of government, industry, education, and religion, the inhumanity and ruthlessness of poverty, racial hatred, and war. Nobody who is sensitive to the implications of these institutions and activities could take part in them for long without beginning to hate himself and the system that supports them. Millions of people, many but not all of them young, are trying to discover new sources of inspiration and fulfillment that are not part of society's destructiveness and cruelty. . . .

The key questions are: How can one live morally without being the slave of custom? How can one be in society, but not wholly of it? How can one live in society without being the slave of the social machine or organism?

The answer to these questions may be found in a critical examination of the pervasive materialism of our culture. . . . There is nothing strange in the fact that an increasing number of people seek in drugs the sense of power, awareness, and ecstasy that they have been able to find nowhere else. It may be distressing, but it is certainly not surprising. . . . There is a justification for escape from the pressures of life. Everyone needs that kind of relaxation, and there is no question that many kinds of drugs can provide it in various forms and degrees of intensity. Abuse arises when the escape becomes more important to the person than the fact that occasional escape enables him to cope with his responsibilities. When the substance begins to possess the individual it is time to re-examine the effect of the substance on him. Otherwise, what was to have given him a new awareness and a sense of ecstasy actually gives him another form of slavery.

. . . There is need for healing and growth in the mind and spirit. The fact that Alan Watts or Aldous Huxley writes so movingly of the effects of LSD or mescaline is a testimony not so much to those substances as to the writers. Sadly, it appears true that if life is a bad trip for anyone, even the most powerful agents for heightened awareness will only intensify awareness of how bad a trip it is. At best, drugs of any kind set free what is already within the person.

. . . Having achieved a rational distinction between the substances that lead to addiction and eventual destruction and those that can, when properly used, create relaxation, heightened awareness, and occasionally ecstasy, we should turn our attention to the discovery of meanings and values that can lead us toward fulfillment in a total human sense. That fulfillment will be rational and emotional, scientific and religious, orderly and ecstatic, material and spiritual. The world of substances is abused because man forgets that it is like his own body, the bearer of all that is beautiful, loving and spiritual. The tension will continue, but the abuse will cease when the material, the spiritual, the rational, and the ecstatic are brought together again in one harmonious, human wholeness.

What We Have Forgotten

Wendell Berry, *A Continuous Harmony*, Harcourt Brace Jovanovich, Inc.

What we are up against in this country, in any attempt to invoke private responsibility, is that we have nearly destroyed private life. Our people have given up their independence in return for the cheap seductions and the shoddy merchandise of so-called "affluence." We have delegated all our vital functions and responsibilities to salesmen and agents and bureaus and experts of all sorts. We cannot feed or clothe ourselves, or enter-

tain ourselves, or communicate with each other, or be charitable or neighborly or loving, or even respect ourselves, without recourse to a merchant or a corporation or a public-service organization or an agency of the government, or a style-setter or an expert. . . .

In this state of total consumerism—which is to say a state of helpless dependence on things and services and ideas and motives that we have forgotten how to provide for ourselves—all meaningful contact between ourselves and the earth is broken. . . . Most of us, for example, not only do not know how to produce the best food in the best way—we don't know how to produce any kind in any way. Our model citizen is a sophisticate who before puberty understands how to produce a baby, but who at the age of thirty will not know how to produce a potato. . . .

If we are to hope to correct our abuses of each other and of other races and of our land, and if our effort to correct these abuses is to be more than a political fad that will in the long run be only another form of abuse, then we are going to have to go far beyond public protest and political action. We are going to have to rebuild the substance and the integrity of private life in this country. We are going to have to gather up the fragments of knowledge and responsibility that we have parcelled out to the bureaus and the corporations and the specialists, and we are going to have to put those fragments back together again in our own minds and in our families and households and neighborhoods. We need better government, no doubt about it. But we also need better minds, better friendships, better marriages, better communities. We need persons and households that do not have to wait upon organizations, but can make the necessary changes in themselves, on their own.

Changing Our View of The Nature and Purpose of Man

Robert Theobald, *An Alternative Future for America II*. Chicago: Swallow Press.

We are engaged in a novel enterprise which requires that we learn to look into the future. In the distant past, men lived and died according to the wisdom of their forefathers and if the wisdom became inappropriate to actual conditions, they vanished from the earth. In the recent past, we have tried to understand the actual conditions which surrounded us and to adapt our system to this reality. We are just beginning to perceive that we must create a socioeconomic system which will facilitate the appropriate education and upbringing for the conditions in which our children and grandchildren will live.

I am convinced that the most necessary changes are in our view of the nature and purpose of man. Our present institutions and values are based on a highly simplistic thesis which claims that men are moved only by negative and positive sanctions—the whip and the carrot—and that any measures which tend to remove the threat of the whip and the promise of the carrot will contribute to the collapse of the society.

This view is now being challenged by people at the leading edge of most disciplines, perhaps most directly by modern psychology. Modern psychological theorizing postulates that man will strive for self-realization, self-actualization if he is provided with the means to satisfy his more basic needs. It may be helpful to illustrate the immediate consequences and challenge of this new view through a consideration of welfare. If one believes that man can only be moved through positive and negative sanctions, then it is necessary to keep the present welfare apparatus which is still based on poor-law thinking and which tries to force the individual to earn his living through making his condition so unpleasant that toil will appear more attractive. If, on the other hand, man is drawn to the goal of self-realization as his immediate needs are met, then the present welfare system is the *very* factor which is preventing many from realizing their own potential and contributing to the needs of the society.

In this new society, in which men will strive for self-actualization because it *will* be possible to satisfy their lower needs, what changes will be required? First, we can clearly perceive that we must end, on the one hand,

privilege and license and, on the other, powerlessness. In this new society we will have to provide each person with the right to participate in those decisions which affect the environment in which he lives and also with the possibility to affect thinking in any areas where he is willing to take the time and effort to become competent.

Second, we can see that the new world will be process-oriented rather than goal-oriented. Western man has always set goals toward which he should strive and has then developed measures to determine whether he was making progress toward his goals. For example, we originally agreed that more goods and services were better than less; we then agreed on rules for measuring the amount of goods and services; and we are now able to say each year that the amount of goods and services available has risen and that we are therefore nearer to our goal of a "high standard of living."

Third, and intimately connected with each of the last two points, we will come to recognize that each individual is unique and that the overall educational process in which he is engaged throughout his life must help him to realize his uniqueness. This means that we must not impose a set system on any individual, but must rather attempt to provide him with the emotional space in which he can determine his own needs and resources. Our educational system presently fails almost completely to meet the personal needs of the individual for it is designed to turn out people who will fit the systemic requirements of an industrial age which has essentially already ended.

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Chapter II

POSITIVE ALTERNATIVES: PERSPECTIVES AND DIRECTIONS

Ideas that have generated the thrust toward positive alternatives to drugs have come from many disciplines and frontier thinkers and doers. We have chosen readings to convey some of the perspectives, research findings, and theories that underpin many of the programs and strategies emerging in the intensive effort to outflank the drug culture by offering something better.

The directions in which one may find alternatives are inward, interpersonal, familial, community, intra- and inter-cultural, transcendental, cosmic (macro and micro), and futuristic. Their common denominator is their concentration on fresh perceptions in facing and facilitating change.

The authors are concerned with the ultimate uses to which we put our time, lives, and natural resources, and the choices we make that will determine the quality of life in the now and in the future.

What Man and Community Can Do

"Overview with Arthur Morgan," *Communitas No. 2.*, Communities, Inc. Yellow Springs, Ohio.

Arthur E. Morgan has devoted the latest third of his ninety-four years to studying and fostering community. He founded Community Service, Inc., and was partly responsible for the beginning of the Vale Community in Ohio and Celo Community in North Carolina. Morgan has been active as an engineer, public administrator, educator and philosopher. He reformed Antioch College into an experimental institution and was the first Chairman of the TVA. Read a biography or history book for all that.

Rather than being an interview, this conversation is really a reflective overview of where man in community is now. We have included pertinent quotes from his writing. Consider here what one of the grandfathers of the community movement has to say.

AEM: Every person has some degree of ability to shape the society he lives in. It may seem small and I do think change is a slow process. We say, "What can I do?"

How much of our effort is actually spent to change our society for the better? We need to exercise our choice of effort. How could social interaction be enhanced? Clothes . . . food . . . housing . . . look at all the opportunities for a creative life!

When I left home after high school and set out for Colorado I wondered, "What am I going to do with myself?" I found in myself a sort of general principle that I had to act upon. I said to myself, "I'm never going to do work for a living that is not a genuine contribution to human well being." This made things pretty rough at times. I made lots of mistakes—failing to live true to the qualities I wanted. But even a faulty effort can have results.

There is a great deal that can be done by individuals. They can hunt for opportunities to change their pattern of living for the better.

If there are people who are thorough in this way it will encourage others to do the same. It's a field of adventure that seems to me to be the biggest that one can have.

Communitas: Which came first, man or community?

AEM: We were scarcely men before we were in groups. Perhaps man would never have developed into humanity unless he developed in a group. Men living by themselves would never have invented language. They never would have learned the common arts of life. It is men in groups who develop and exchange ideas. As man came to live in groups his culture grew. As culture grew he continued to live in groups. They sort of went together.

Invention was not a usual human custom. Most people would go along with rather inadequate living methods and devices unless they had example from the occasional person who saw further . . . it came to be that when an art or process was particularly advantageous it tended to be passed on. If people followed those they would have a degree of safety. Conformity became intuitively a virtue.

Evolution has moved beyond this condition where conformity is the best guide. Somewhere about five thousand years ago, in the process of social evolution there began to be breakthroughs—some groups went ahead—Buddhists, Zoroastrians, Egyptians and so forth. They had something in them that was different. Stoics grew up in Greece. Confucians in China. I suspect Moses was a convert to followers of such a movement springing from the pharaoh Ihknaton in Egypt. There was a breaking of the crust—a new element in human life. Relatively few men had this curiosity, inquiry and adventure.

Little by little we have come to the point where unless a person or community has these qualities it tends to fade. In many communities in America you'll find almost no exploration. They take their religion as handed to them. They farm as the people have done before them. They've continued too long in a pattern which wasn't so good in the first place. America saved the occasional bits of value shown by rare men but often killed its prophets and its geniuses. We are on a troubled way.

Today a group of people who are committed to conformity will be left behind.

Communitas: Do you mean that in cultural evolution we are separating?

AEM: We are to some extent separating into tribes. Sometimes innovation starts in a community where there are so few people who are creative that the old pattern submerges it. That is what some old patterns are threatening to do in the United States. West Point teaches you to hate your enemy. Keep enough hatred to be ready when you need it.

Communitas: What do we face for the future?

AEM: We need to recognize coming differences. Today some people just want to go back to a place where they won't be disturbed. They just want to live separately. Now they do need some independence, but a person who lives that way will tend not to contribute much.

The community I'd like to see would be one in which people would want to live by ideal standards of service, creativity and individualism. Some people are willing to do that and others see that as naive. This is where I see a good deal of conflict over alternatives. What I would like to do—have tried to do—is to see that my behavior would increase that ideal element.

In American business today you'll see that they're partly living in an older age. Consider a young woman who is working as secretary to a corporation executive. . . She'd like to be living by a new spirit, but he asks her to write letters which are dishonest. A foreman in a plant would like to act as a human being, yet many times he has to treat his men as the corporation wants. We are in a situation today where anyone who wants to be honest pays a price for it.

Right now, if people are wanting to find community—fellowship of community—they should seek friends who want to live by their ideals. The secretary in the corporation . . . perhaps she'd like freedom to live by her convictions. You could evolve a group so that

the texture of community would be supportive of an individual's actions.

Communitas: Have you followed the recent developments in new communities?

AEM: I haven't very closely. I hear an occasional word. A lot of these efforts may be just imitation without imagination. One does find traces of quality. Every now and then you find people who would like to be in that kind of neighborhood—a new community. Some want to be isolates—they don't want to face the issue. And there are some who don't quite see what there is to live for. They don't see in life a struggle for change that has the possibility of success . . . Where men and women with thoughtfulness, sensitivity, and courage have found each other the result of community effort is good.

There is again a new element in human evolution. With enough people who have ideas, who respect variety and novelty and who care for the outcome of the human adventure we can go on. It goes slowly.

Who Is This Person?

Ross Snyder, "A Consideration of Personhood," *Journal of Applied Behavioral Sciences*, April May/June, 1966.

Who is the person sitting next to you? You might say a name and describe how tall he is and the color of eyes and hair. But none of these is what the person is. A person is invisible activities.

Who, then, is the person sitting next to you?

The person sitting next to you is a unique world of experience. Within him is constantly going on a world premiere of experiences that no person has ever had or will ever have. Thus the person sitting next to you is a cluster of memories of the past and expectations of the future.

The person sitting next to you is an inexhaustible sort of existence. Within him are energies that have been only partially awakened. Nine-tenths of his possibility has not yet been touched off. . . .

The person sitting next to you is really a community. In that community lives still the father and mother of this person, the boys and girls with whom he played most, the people with whom he went to school, the persons with whom he competed, all the live things of this world that came and interacted with this person. They are still deep within.

He participates in history making—even though feebly—trying to make a way and lift up an ensign for the people and the people's children in a world that often makes no sense at all. History making today is like trying to swim in a tidal wave.

Way down underneath, the person sitting next to you is a commitment. It is covered by layer after layer of compromise and injury and hurts. But at some point, after admitting the shortness and fragility of his life—and the evil in this world—he says, "Nevertheless."

He can live not only for himself, but also for you. He can confront, encounter, understand you—if that is what you want. In turn, he is to be understood. And unless other people take time to understand him, he is thwarted from being a full person.

Transcending the Self-Concept

Sidney M. Jourard, "Growing Awareness and the Awareness of Growth," Chapter from *Ways of Growth*, by Herbert A. Otto and John Mann, Viking.

Suppose, when I find my existence dull and boring, I decide to try some new project—to write a book, climb a mountain, change jobs. I tell you of this faint resolve. I am afraid to try, because, as I presently think of myself, I don't believe I have the capacity to succeed. If you encourage me to try, and encourage me and support me when the going gets rough, so I stick with the project with more and more single-mindedness, I discover in myself transcendant powers I never experienced before, and never imagined I had. I do not and cannot transcend my *possibilities;* I don't know what these are and won't know until I stop living. I only transcend my concept of what my possibilities might be. You can help me transcend my self-concept by challenging and supporting me in new projects that I mount.

Even the decision to *attempt* something new results in a new experience of myself and the world, *before* I actually get going. If I decided to start a new book, I begin to experience friends as interferences in this project. Movies and television, formerly very inviting, become dull and boring. The whole world and my experience of myself change with the change in projects. If you help me give up old projects which are no longer satisfying, delightful or fulfilling, and encourage me to dare new ones, you are helping me to grow.

The Process of Healthy Growth

Abraham Maslow, *Motivation and Personality*, Harper and Row, and *Toward a Psychology of Being*, Van Nostrand.

[Abraham Maslow depicts man's inner nature as motivated by a hierarchy of needs that must be fulfilled. "The single holistic principle that binds together the multiplicity of human motives is the tendency for a newer and higher to emerge as the lower need fulfills itself by being sufficiently gratified." In order of priority, Maslow lists these needs:

1. physiological drives (food)
2. safety (security, stability, dependency, protection, freedom from fear, from anxiety and chaos, need for structure, order, law, limits, and strength in the protector)
3. belongingness (love, affection)
4. esteem (self-respect and esteem from others)
5. desire to know and understand
6. aesthetic fulfillment
7. self-actualization]

So far as motivational status is concerned, healthy people have sufficiently gratified their needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends to self-actualization (defined as ongoing actualization of potentials, capacities and talents, as fulfillment of the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person).

What a man can be, he must be. He must be true to his own nature. . . . Therefore we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependency and independence, regression and progression, immaturity and maturity. . . .

Difficult though it may be, we must learn to think holistically rather than atomistically. All these 'opposites' are in fact hierarchically-integrated, especially in healthier people, and one of the proper goals of therapy is to move from dichotomizing and splitting toward integration of seemingly irreconcilable opposites. Our godlike qualities rest upon and need our animal qualities. Our adulthood should not be only a renunciation of childhood but an inclusion of its good values and a building upon it. Higher values are hierarchically integrated with lower values. . . .

Values are partly discovered by us within ourselves, as I have said. But they are also partly created or chosen by the person himself. Discovery is not the only way of deriving the values by which we shall live. It is rare that self-search discovers something strictly univocal, a finger pointing in one direction only, a need satisfiable in only one way. Almost all needs, capacities and talents can be satisfied in a variety of ways. Though this variety is limited, still it *is* a variety. The born athlete has many sports to choose from. The love-need can be satisfied by any one of many people and in a variety of ways. The talented musician can be almost as happy with a flute as with a clarinet. A great intellectual could be equally happy as a biologist, or as a chemist or psychologist. For any man of good will, there are a great variety of causes, of duties, to dedicate himself to with equal satisfaction. One might say that this inner structure of human nature is cartilaginous rather than bony; or that it can be trained or guided like a hedge or even espaliered like a fruit tree.

Where to Look for Sources of Help

Donald E. Barnes and Louisa Messolonghites, *Preventing Drug Abuse*, Holt, Rinehart and Winston, Inc., 1972.

During the preparation of this book, our

(the editors') convictions were strengthened that knowledge, per se, will not prevent drug abuse, and that looking toward clear, mechanistic solutions usually leads to mistaken hopes and broken expectations. We are hopeful that there will be new discoveries in many directions to help people learn how to put their own life to optimal use, so that drugs will seem superfluous. We may yet learn to tap the secrets locked in our own bodies, to control our own nervous systems so that stresses, pains and pleasures can be self-directed. Until that time has come, the best we can hope is that man will come to terms with the idea that turning to drugs is turning away from life, and from the obligation we all have to find meaning. The insights gathered in this chapter are concerned with living a good life. Despair and false hopes in this connection seem to turn people toward drugs.

In choosing selections, we found it useful to compile a list of "articles of faith" which we have come to share. Perhaps this list will be beneficial to other collaborators.

Help comes from the most unlikely places. Ask first what makes you feel better than your favorite indulgences. Look to the body, the senses, the imagination, the memory, the yearnings of spirit, the needs of the psyche, and ask what *they* want that this cigarette, this beer, this chocolate bar, this cup, this vapor, this pill, this needle will not satisfy.

Help comes from sources and institutions that have long sought to satisfy these needs: family, friends, dance, sport, exercise, calisthenics, sleep, relaxation, silence, music, sensual stimulants, perceptions, nature, poetry, religion, food, drama, literature, useful work, games, politics, people in need, walking, talking, sharing. Look to all places where people strive for excellence, for precision, for control, for esthetics, for release, and for integration.

Help renew these sources and institutions. Push them, as John Gardner says. Join and insist that they respond to each other, reinforce each other, and flourish in the environments where they are most desperately needed, where the greatest damage has been inflicted upon people.

Keep an open mind about what the individual personality may need; encourage each person to explore his uniqueness, to strengthen the self that offers promise of individuality and liberation, the self that society needs, but may not recognize until it has been actualized.

Keep options open for life. Be ready for new ideas and actions. In dealing with problems, learn to scan one's options quickly, also to weigh them carefully, and to search for new ones. At all times recognize that one's situation is never limited to two alternatives, but instead that many options wait to be discovered.

Invest in the celebration of life by investing in the environment that sustains life systems in balance.

Know the structuring principles that build living cells, organs, individuals, groups, and communities; understand the entropic process by which elements in the universe tend to "run down" into disorganization, chaos, death. Restructure that which must be restructured in the interests of life and growth.

Test Pattern for Living

Nicholas Johnson, *Saturday Review*, May 29, 1971.

An FCC Commissioner in the 1970s, sworn to regulate broadcasting "in the public interest," simply cannot content himself with the myopic supervision of antenna tower painting and frequency assignments. And so it is that I feel some responsibility to examine the possible role of mass communications in our current malaise.

As I have gone through the process of addressing that question, I have become more and more aware of the extent to which television not only distributes programs and sells products but also preaches a general philosophy of life. The quest has forced me to consider not only television's life-style but my own —in ways I will describe later. Television tells us, hour after gruesome hour, that the primary measure of an individual's worth is his consumption of products, his sexuality, his measuring up to ideals found in packages mass-produced and distributed by corporate America. Commercials for many products

(and even some programs), but especially the drug commercials, sell the gospel that there are instant solutions to life's most pressing personal problems. You need not think about your own emotional maturity and development of individuality; your discipline, training, and education; your perception of the world; your willingness to cooperate and compromise and work with other people; or about your developing deep and meaningful human relationships and trying to keep them in repair. You pop a pill. "Better living through chemistry" is not just Du Pont's slogan. It is one of the commandments of consumerism. . . .

You have probably thought about television's phony values and their impact on society. But reflect: How many people do *you* know whom you think of as "fully functioning personalities?" How many are there in whose daily lives there is a measure of beauty, contact with nature, artistic creativity, some philosophical contemplation or religion, love, self-fulfilling productivity of some kind, participation in life-support activities, physical well-being, a spirit of joy, and individual growth? That's what the world's great theologians, psychiatrists, poets, and philosophers have been telling us human life is all about. But few of us have come close to realizing our potential.

"OK," you say, "I don't dig the hollow values preached in the temple of television. But what's the alternative?"

"How about life?" I respond. "How about trying to find out what you would do and be and think and create if there weren't some corporation trying to sell you on doing everything its way. . . ."

As with any inquiry, a search for alternative life-styles can best be begun by identifying, segregating, examining, and experiencing the most basic components of the subject. In this case, the subject was life. Whether or not you end up permanently leaving the city to live in the woods, a natural environment is a good place to sort out the basics of living. [Mr. Johnson describes two weeks when he lived in the wilds of the West Virginia mountains, in isolation except for his two sons who shared in the austerity and abundance in living with bare essentials.]

Out of the West Virginia experience came a number of somewhat significant philosophical insights for me. I took the time to relax, and think, and write in a journal—especially at night, when the moon was full and my boys were asleep. Most of my professional life has been just that, a professional life—using such skills as I picked up along the way to do the kinds of things that lawyers, professors, and public officials do. That's an important part of life, I think. Most grown men and women need to have the sense that they are capable of, and are involved in productivity that is paid for or otherwise generally recognized as of value to society. The problem, of course, is that it is all too easy for such activities to consume virtually all of your intellectual, emotional, and physical energy—as they had for me. So I began to think about the other basic elements of life. If you were to plan an ideal day, what would it contain?

[The basic elements Mr. Johnson listed for an ideal day were: love, contemplation, personal analysis, creative expression, and regular contact with nature.]

Camping in the mountains for two weeks reaffirmed my latent but basic commitment to the psychic values of simplicity. You not only can "get along with" substantially fewer "things" when camping in the woods, but you actually enjoy life more because it is not so cluttered with objects. The experience gave me a way of thinking about simplicity, objects, and natural living that I had not had before. And it impressed upon me, for perhaps the first time, a sense of the interrelated totality of "life-support activities"—another basic element of life.

By life-support activities I mean the provision of those things that are necessary to sustain our physical life: food, clothing, shelter, transportation, and so forth. These are the kinds of activities that I became most fully aware of in the woods because I had to, and because they can be most easily comprehended when reduced to basics.

Now if you follow me so far and see some similarities to your own life—or what your

own life is becoming—the question is what to do about it. Do you do all your life-support activities by yourself? Perhaps. Maybe that's best. But there *are* alternatives short of that which are more consistent with life *in* the corporate state.

I do not think that you need to do everything for yourself. For one thing, you cannot trace everything back to first elements. You can build your own furniture. But are you going to saw your own boards from your own trees? Are you going to insist upon having planted the trees? Must you make your own nails from your own iron ore? Even the most deeply committed do-it-yourselfers reach some accommodation with civilization.

In the second place, you simply don't have time to do it all. To raise and can all your own fruits and vegetables, for example, would take substantially more time per year than most people are prepared to give to it—especially if you are also personally constructing your own house, weaving your own material, making your own clothes, and walking everywhere.

In the third place, there *are* a lot of conveniences of urbanized life that are there anyway and that you might as well use. They can save you time you might rather spend in other more satisfying ways. There's no point in cooking in your fireplace every night—or on your corporate cookout charcoal grill—if you have a gas or electric range sitting in your kitchen.

So my conclusion is that you ought to try to do a *little bit* of all your life-support activities and a substantial amount of whichever one or two of them appeal to you and make the most practical sense for you. I have taken to tending a simple garden, preparing my own simple foods, doing some modest mending of clothes, and providing my own transportation by bicycle. Undoubtedly, other activities will fit better into your own life-pattern.

If you start looking around for simplification, for ways to make you less possession-bound and give you more chance to participate in your life, the opportunities are endless. Start by searching your house or apartment for things you can throw away. Ask yourself, "If I were living in the woods, would I spend a day going to town to buy this aerosol can?" Look for simple substitutes. . . .

I find that all the elements of life I have described are served by writing in my journal. The journal should be bound. (I formerly jotted things on sheets of yellow pads.) And it's not a "diary." It's a sketchbook, a workbook for life. It's poems, recipes, love notes, furniture designs, speech drafts, silly thoughts, serious reflections, and drawings, all mixed together, as life is—or should be. It's a tangible record of the balance in your life. It makes you see better, take life with both more seriousness and more whimsey. I like it.

Whether the truths I am dealing with are biological or metaphysical, my own experience supports the lessons of the world's great teachers. *If man is to develop the rich individuality and full potential of which he is capable, he needs more than the hollow values and products of materialistic consumerism. He needs not only productive "work" but also love, beauty, creativity, contemplation, contact with nature, and participation in the support of his own life.* When people live their lives in ways that take them too far from these basic truths, they begin to show up in the rising statistics indicating social disintegration: crimes of violence, alcoholism, drug addiction, suicide, mental illness, and so forth. And the evidence seems to suggest that as we return to a richer and more natural life, our problems seem to subside. Whether or not that is enough for you, it is enough for me.

Central to all that I suggest is the necessity that you work it out for yourself. *You need to discover who you are; what feels right and best for you.* You not only need to walk to the sound of a different drummer, you need to be that different drummer. You need to write your own music. You need to look inside yourself and see what is there.

Matching Alternatives to Specific Drug Behaviors

Allan Y. Cohen, *Alternatives to Drug Abuse: Steps Toward Drug Abuse Prevention*, National Clearinghouse for Drug Abuse Information, 1973.

Before fashioning alternative approaches,

it is essential to try to understand the motivational antecedents to drug preference. The immediate reasons for possible drug dependency vary among individuals, leading to different choices of drugs and patterns of use. It might be helpful to categorize some of these unfulfilled needs and aspirations in order to see what types of alternatives can be expected to be appropriate and effective in different individuals and groups. . . .

Because the alternatives approach to drugs is still novel and foreign to many, it is often difficult to translate theory into action. Actually, the number of possible specific alternatives to drug-taking behavior is almost infinite. For all practical purposes, one cannot exhaustively list the many and varied alternative pursuits which have promise for counteracting or supplanting a predisposition to substance abuse. Indeed, such prescriptions may impede creative innovation. However, it is possible to give examples which may illustrate the theory and stimulate further thinking.

Table Two lists examples of alternative approaches, pursuits, affiliations and experiences which appear to have potential relevance to the unmet needs and aspirations related to drug abuse. . . . It can be seen that this list of alternatives covers a broad range of pursuits, all of which could have potential impact on certain individuals at certain stages of their development. It is helpful to be aware of the breadth of creative possibilities; however, these options also require crystallization into action.

LEVELS OF EXPERIENCE AND EXAMPLES OF ALTERNATIVES TO DRUGS

A. *Physical*

1) Relaxation exercises; "hatha" (physical) yoga
2) Dance and movement training
3) Training in preventive medicine; positive health habits
4) Dietary and nutritional training and habits
5) Physical recreation: competitive athletics (especially for *fun*); individual physical conditioning (e.g. jogging, exercise); hiking, nature study, certain outdoor work, etc.
6) Gentle addiction withdrawal
7) Experience and training in the martial arts, e.g. aikido, karate, judo

B. *Sensory*

1) Sensory awareness training (including increased awareness of body position, balance, coordination, small muscle control, learning to diminish or intensify sensory input)
2) Massage
3) Visual exploration of nature
4) Responsible sexuality

C. *Emotional*

1) Competent, empathic individual counseling
2) Competent, empathic group psychotherapy
3) Special therapeutic techniques, e.g. psycho-drama and role-playing (expertly conducted)
4) Instruction in the psychology of personal development (e.g. in secondary schools)
5) Affective education (including techniques like values clarification, especially in primary grades)
6) Emotional awareness exercises, e.g. learning body language, honest, open self-awareness; psychological awareness workshops and seminars (especially for adults)

D. *Interpersonal*

1) Creation of alternate peer groups
2) Competently run, empathic experiences in peer and group process (including group discussion, sensitivity and encounter groups)
3) Competent, empathic group psychotherapy
4) Various "experiences in being," including interpersonal workshops aimed at development of caring, personal responsibility, confidence, trust and respect for others
5) Psychodrama, role-playing and other special techniques (expertly conducted)
6) Competent, empathic individual counseling for interpersonal troubles
7) Goal-directed, positive group activities through organizations such as Scouts, 4-H, F.H.A., school clubs, church organizations, etc.
8) Social confidence training; instruction in social customs, "manners" of human interaction (especially for shy children)
9) Self-examination of relationships
10) Family life education and training
11) Family therapy, family counseling, parent education
12) Premarital and marital counseling/education
13) Temporary alternate families, alternate foster homes
14) Emotional "tutoring," e.g. big brothers and sisters helping younger people
15) Creation of community "rap centers"

E. *Mental-Intellectual*

1) Mental/intellectual hobbies and games; e.g. puzzles, chess, etc.
2) Intellectual excitement through reading and discussion
3) Intellectual challenge through education, exploring frontiers of knowledge, stimulating curiosity
4) Introspection; analysis of thought
5) Memory training
6) Training in problem-solving and decision-making, e.g. "Synectics" training
7) Concentration and attention exercises
8) Training in mind control, e.g. "Psychocybernetics," autosuggestion, positive thinking, etc.

F. *Creative-Aesthetic*

1) Non-graded instruction or experiential opportunity in appreciation of artistic productions, e.g. music, art, drama, etc.
2) Opportunities for artistic participation, e.g. non-graded lessons in art, music, drama, etc.
3) Creative hobbies (e.g. crafts, sewing, cooking, gardening, handiwork, photography, etc.)
4) Experience in communication skills, e.g. writing, public speaking, media, conversation, etc.
5) Theater games; other procedures encouraging imagination and creative fantasy
6) Creation of community centers for the arts

G. *Experiential*

1) Self-generated play experience
2) Experiments in sensory deprivation
3) Bio-feedback training, e.g. alpha wave training
4) Sleeplessness & fasting (natural procedures for "intoxicated" states, only with health parameters)
5) "Mind-tripping," e.g. guided daydreams and fantasy
6) Hypnosis (expertly conducted)

H. *Stylistic*

1) Exposure to others deeply and meaningfully involved in non-chemical alternatives
2) Exposure to "hero" figures unfavorable to chemical abuse

3) Enlistment in anti-drug or pro-alternative programs
4) Exposure to philosophy of enjoying the *process* of attainment, not just the *product*
5) Parental abstinence and moderation in drug use (parent agreement to cut down to give better example to children)
6) Exposure to philosophy of the "natural," education regarding the artificiality of chemical dependence

I. *Social-Political*

1) Partisan political action, e.g. helping candidate campaigns
2) Non-partisan lobbying, e.g. for ecological projects
3) Personal political involvement, e.g. running for elective or organizational office
4) Field work with politicians and public officials
5) Involvement in social service, including:
   a) Providing voluntary service to the poor (e.g. day care for working mothers, helping to locate housing, assisting access to health services, etc.)
   b) Providing companionship to the lonely, (e.g. companions for the aged, foster children, prison inmates, etc.)
   c) Work with schools (e.g. student tutoring programs, volunteer teaching assistants and counselors, etc.)
   d) Work with drug abuse problems (e.g. peer or volunteer counseling, information provision)
   e) Work in preserving environment (e.g. recycling, identifying pollution, preservation of areas of natural beauty)
6) Participation in ACTION (e.g. VISTA and Peace Corps)
7) Citizen "potency" training (i.e. learning effectiveness with government and bureaucracy)
8) Voluntary efforts through organizational sponsorship, e.g. YMCA, Boys Clubs, Big Brothers, etc.
9) Construction of responsible roles in community organization and governance for young people.

J. *Philosophical (General and Personal)*

1) Seminars, workshops on values and meaning of life (adults)
2) Courses on values, ethics. morality, meaning, etc. (schools)
3) Reading philosophical literature
4) Values clarification procedures; identity clarification procedures
5) Exposure to philosophical (non-violent) aspects of martial arts, e.g. aikido and karate
6) Exposure to metaphysical literature and thought
7) Humanistic counseling oriented toward meaning and values clarification
8) Achievement values, for meaningful challenge from career or employment
9) Exposure to individuals committed to varieties of personal philosophies
10) Creation of community "growth centers"
11) Strengthening of ethnic, racial and minority pride

K. *Spiritual-Mystical*

1) Study of spiritual literature; increased library holdings relevant to non-chemical spiritual methods
2) Creation of information centers for spiritual alternatives
3) Exposure to holy men of different belief systems; exposure to different techniques of applied spirituality
4) Meditation
5) Yoga (especially non-physical components)
6) Contemplation and prayer
7) Spiritual dance and song
8) Increased course offerings in intellectual and experiential components of spiritual study (especially college level and secondary level)

L. *Miscellaneous*

1) Sky-diving; scuba-diving, etc.

2) "Outward Bound" survival training
3) Exploration of new physical environments, e.g. flying, soaring, camping in wilderness areas, etc.
4) Competence or "self-reliance training," e.g. vocational and occupational education, instruction in household technology (i.e. autos, electronics, plumbing, household appliances, etc.)
5) Family management education, i.e. accident prevention, childcare, money management, first-aid, menu and diet planning, etc.
6) Vocational counseling leading to meaningful employment
7) Accredited work experience through schools, e.g. house-building, merchandising, service station maintenance, restaurant training, etc.

Modern, Relevant, Humanitarian Education

[If teachers can be forgiven for confusing the proliferating terminology for new courses being developed to meet the cry from youth for "relevant" or "meaningful" education, pity the baffled parent who has not been privileged to attend in-service training workshops. At least in workshops, the distinctions are made in lively exercises, simulations, multi-media packages, chalk-talks, improvisations, role-plays and many other devices for making the abstract concrete, and believable. Although the list is by no means exhaustive, the following terms suggest the variety of new educational processes now taking place in classrooms for almost all ages:

Descriptors of education: affective, career, humanistic, psychological, moral, functional, personological, intrinsic, confluent, process, and psychological-humanistic.

Then there is: human development, values clarification, achievement motivation, synectics, and futuristics. The overarching term seems to be "human potential movement."

The following six articles will clarify most of the terminology. Parents whose appetites are whetted might be encouraged to explore the possibility of attending workshops at their local universities, community colleges, or other sites where laymen may be introduced to many of the processes in which their children will be involved as affective educational courses become more commonplace in school systems.

A recent survey of Connecticut citizens reported in the May, 1973 issue of *Connecticut Education* found that "modern, relevant, humanitarian education" is ranked ahead of "practical, basic, traditional education," by 42.5% to 32.5%. Another 22.3% favored more emphasis on non-academic education, with more "vocational, physical, sex and drug education."]

Affective Education

Douglas H. Heath, "Affective Education: Aesthetics and Discipline," *School Review*, May, 1972. Dr. Heath is Professor of Psychology at Haverford College.

The affective education movement is a reponse to deep currents of student dissatisfaction with and alienation from the education they are receiving. As a goal for education the term is inadequate. "Affective education" is more a rallying slogan with several different meanings, than a well-defined program for action. It is a diffuse, poorly formulated, gutsy reaction to the excessive and exclusive academicism that has dominated our educational values since Sputnik. Affective education is in danger of becoming an ephemeral fad. As a movement, it risks encouraging the same types of excesses that our faddish enslavement to academic excellence committed. . . . unless it is grounded on a reasoned rationale and unless its substantive program is linked to a valid theory of human development. . . .

Three profound societal changes are fueling the affective education movement. The first is the widening awareness of the psychological discontinuity between the type of emerging society we have been developing and our mode of educating our youth. Our youth are closer to the psychological effects of such a society than we. They are experiencing the irrelevance of their traditional academic education for living in a society which

will demand qualities not being cultivated in our schools. What qualities? They need deeper and more autonomous interests to direct and organize their energies in a society that will not require as many hours of their time to earn money to survive; interpersonal skills for forming intimate relationships more readily in a society that increasingly is converting our relations to "I-It," that is, "I-machine" types of relationships, and guiding values that give a purpose for living in a society whose mythic traditions and institutional forms are losing their authority.

There are other changes occurring in our society which we are ignoring but which make our traditional educational practices increasingly archaic. Take just one profound change: the liberation of both men and women from traditional concepts of masculinity and femininity. The American concept of masculinity has had devastatingly unhealthy psychological effects on many men. Thankfully, it is becoming obsolescent for this younger generation. One of the unintended but powerful effects of the affective education movement will be to accelerate that obsolescence. It will help boys, as well as girls, develop a greater sensitivity to their feelings and a wider range of channels through which to express them than boys, in particular, have now. (Only within the past eight years have colleges provided modern dance classes for males.) What do our schools do to intensify the unhealthy effects of our culture's obsolescent concepts of masculinity and femininity? Do we subtly compel girls to play with dolls and boys with blocks? Do we keep girls from playing football and boys from learning child care and cooking? Do we thereby teach a girl to suppress her aggressive energies and a boy to inhibit his tender nurturant feelings? The affective education movement seeks to release and nurture a youth's emotions, not to block and cripple them to fit a social stereotype or adult hang-up.

The second cause of the affective education movement is in the nature of the deepening estrangements from society contemporary youth are experiencing. Increasingly, our almost exclusive mode of didactic teaching, that is, reliance on verbal abstract symbolic manipulation, is out of phase with the emerging needs of youth. I cite only four profound estrangements occurring that affective education in its different forms seeks to heal. The first is the gulf between vicarious and direct experience that television, especially, has accentuated. The average seventeen-year-old has seen more than 17,000 hours of television. Such viewing teaches passivity in mode of perception as well as in gratification of wishes. Television does not educate for initiative, coping behavior, and action. Adolescents are revolting against traditional forms of teaching, like lecturing. They are satiated with being talked at, with learning *about*, with being manipulated by external forces. They need to experience vividly and immediately, to act, to make their education more than just a verbal game. Affective education emphasizes the importance of experiencing the abstractions of education in the gut and in action.

A second related form of alienation occurring in youth is their growing dependence on increasingly intense stimulation to "turn them on." They are being emptied of their inner resources to deal with their boredom. Many youths are estranged from their passions and so do not feel like alive, vital persons. To feel alive they need the excitement of loud stereos, drugs, vandalism, and violence. Children exhaust novelty more rapidly these days. Nursery school teachers tell me they now bring out new toys sooner in the year than they used to in order to keep their children interested. The danger of providing such rich, colorful, attractive environments for children is that we may satiate them and create *ennui* in the long run. Affective education seeks to help a youth develop stronger emotional resources that will serve as abiding interests in his life so that he will not be so dependent on external incentives and programs.

The third estrangement fueling the demands of students for affective education is a change in their relation to time. Their time perspective is becoming foreshortened as they become alienated from a sense of history as well as of destiny. The past and future are

not as salient directing forces in their lives as they may have been for their parents. The consequence is that youth no longer accept the values of hard work, patience, tolerance of frustration for a future reward, and the mastery of disciplined craftsmanship—qualities necessary to the perfection of skill, but qualities which depend upon a sense of a "reliable future" to sustain one while mastering the tedious discipline involved. Affective education involves experiencing the immediacy of one's body now—not just talking about one's feelings yesterday or about what one might encounter tomorrow.

Finally, their fourth estrangement is from traditional forms of authority. No longer do role, status, age, wealth, and sex convey authority to increasing numbers of youth. Their emerging criterion of authority is, at its root, an aesthetic one.

What is authoritative to a youth is the beauty, style, and grace with which a person lives his life. . . .

Rather than valuing what a person does or even becomes, our youth may be increasingly valuing as primary what a person is. Any educational movement, like affective education, that enhances the authority of one's own subjectivity will powerfully confirm to a youth the validity of his own emotional evaluations.

The third and last primary cause of the affective education movement is the violation by educators of a fundamental principle of healthy development. Since Sputnik, we have so pushed verbal, abstract, and symbolic development in our schools that we have distorted the growth of our youth. . . .

Trends and Focuses

Just what do we mean by affective education? The phrase has been applied to a variety of contemporary trends, some of which have their roots deep in the history of American education. Four interrelated educational trends now in process capture its spirit. [Current trends and focuses of education include: the return of values back into the curriculum; making the learning process less abstract and deductive and more concretely experiential and inductive; viewing the learning process as a more organismic experience rather than mere cerebral exercise; the recognition that man is fundamentally a social being whose humanity needs to be nurtured.]

Raw, unadulterated experiencing may be entertaining and exciting but it must be reflected upon, ideas and principles abstracted out of it, and feelings symbolized if education is to occur. As much effort should go into reflecting about an experience as into the experiencing itself. Otherwise, affective education risks being only a fun game that leads nowhere.

While TV and computer-assisted instruction have a place, the central arena for growth is the interaction of a student with another human being. It is not just that listening, discussing, arguing, criticizing, and telling some other responding person provide the primary spur to intellectual development—an insight we have been ignoring in our schools; it is that such experiences also humanize a person. Is it more important for a youth to spend 75 percent of his class time being taught more information by television, programmed learning materials, and computer consoles than it is to learn how to listen, really listen, to someone else, to learn how to accept his viewpoint, to understand, to care and cooperate? Affective education also means we teachers learn *how* to help children communicate; *how* to work out personal problems that block their development; *how* to reflect about their relationships with others. Most of us really do not help any of our students learn these skills.

A Few Dangers

Given such reasonable and hopeful shifts in emphases in our schools, why is affective education a potentially dangerous innovation?

[The potential dangers suggested by Prof. Heath, briefly stated, are:

- teachers will find their ability to deal maturely with *their* own feelings challenged
- they will have to confront the emotions of adolescents without the protection of traditional aseptic classroom rituals

- they will feel inadequate to cope with the depth of estrangement of some young people from their impulses and feelings
- the risk of intensifying anti-intellectualism
- the potential for accentuating narcissism, already quite strong in many students
- stimulating aesthetic expression without concommitant skills development and the risk of intensifying an already strong trend toward dilettantism
- if injudiciously introduced, affective education could confirm students' impressions that freedom means absence of restraint
- affective education may become a substitute for academic excellence as *the* goal of education, rather than an integration of the two modes of learning.]

Two Routes to Educability

To educate for educability then means travelling two routes: creating a loving relationship with our students and cultivating a religiously reverent receptivity to the inward presence that is integrated with communicable skills.

So how does a youth mature and how do we help him develop a disciplined aestheticism as exemplified in meditation?

Growth is initiated when we confront a problem, when we are frustrated, bewildered, and unsure about how to proceed. Such frustration spurs us to reflect, to inquire, to think. As a child matures he becomes increasingly able to put into symbolic form—in art, music, words, numbers, gestures, dance—his experience. The evidence is clear: mature persons are more understanding of others, more accurately understand themselves, and are able to reflect more adequately about problems. The first task when educating for educability is to help a youth overcome both the social and personal blocks to symbolizing his own experience. Affective education must not only teach a youth how to derepress or deinhibit his feelings but also how to keep such feelings under his conscious control. When we seal off parts of ourselves we also close ourselves off to other persons and other experiences.

The Nature of Psychological Education

Alfred S. Alschuler, *Developing Achievement Motivation in Adolescents—Education for Human Growth*, Educational Technology Publications.

At the joint frontier of psychology and education a new movement is emerging that attempts to promote psychological growth directly through educational courses. Psychologists are shifting their attention away from remedial help for the mentally ill to the goal of enhancing human potential in normal individuals. Educators, on the other hand, are beginning to accept these courses along with the unique content and pedagogy as appropriate for schools. At present there are psychological education courses designed to increase achievement motivation, awareness and excitement, creative thinking, interpersonal sensitivity, joy, self-reliance, self-esteem, self-understanding, self-actualization, moral development, identity, nonverbal communication, body awareness, value clarity, meditative processes, and other aspects of ideal adult functioning. Some of these courses have been taught experimentally in schools, although most of them have been developed and offered in other settings, such as industrial training programs, Peace Corps training, and private educational institutes.

Psychological educators who have worked in isolated independence are beginning to meet together to foster mutual collaboration, and new centers of psychological education are emerging that offer these courses to the general public.* A number of large research and development projects have been funded to introduce this type of education into schools, and continuing national publicity increases the demand from students and parents. The psychological education movement clearly is gaining momentum.

*The first conference on "Affective Education" was held in August, 1968, in Sausalito, California, under the sponsorship of the American Association of Humanistic Psychology and Esalen Institute. In April, 1969, 1970 and 1971, conferences for national and international leaders were sponsored by the Menninger Foundation and the American Association of Humanistic Psychology. The best-known organizations are Esalen Institute, situated in Big Sur, California; National Training Laboratories, situated in Bethel, Maine; and Western Behavioral Science Institute, La Jolla, California. At the latest count there were about 100 other "growth centers" actively in operation in the United States.

Paradoxically, psychological education as a discipline is unorganized and inchoate. For the most part, psychological educators remain highly individualistic innovators within the field. Despite its many strong historical roots, this movement is viewed by many as a new fad of unknown origins. In spite of the many goals, procedures, and trainer skills common to all psychological education, there are only three graduate programs in the country to train psychological educators.** In short, this burgeoning educational movement is not yet recognized as a legitimate discipline.

Psychological Education Procedures

In the last ten years, individual psychotherapists and teachers working independently have created a number of prototype psychological education courses. The course procedures are the first clues to the course goals, since it is through these procedures that the desired psychological states are fostered in the course. For example, Outward Bound courses attempt to promote "self-reliance." Most of the course exercises ask students to engage in physically difficult tasks like scaling a cliff or swimming 50 yards underwater in one breath. Outward Bound courses usually end with a solo survival experience in the wilderness, where the trainee lives off the land. Procedurally, "self-reliance" is defined as mastering these challenging physical tasks. Similarly, it is possible to infer some of the goals of other psychological education courses by focusing on their procedures. When this is done, four common goals emerge.

First, most courses contain procedures to develop a constructive dialogue with one's own fantasy life. In synectics training, a creativity course, students are asked to "make the strange familiar" by fantasizing themselves inside a strange object, or to "make the familiar strange" by fantasizing about a common object. In other creativity courses, remote associations are encouraged in order to attain a new, useful and creative perspective on some problem. In other psychological education courses students are taken on guided tours of day dreams and night dreams and on fantasy trips into their own bodies.

In achievement motivation courses, students are encouraged to fantasize about doing things exceptionally well and are taught how to differentiate between achievement imagery and plain old task imagery. Later in the course these achievement images are tied to reality through careful planning and projects. These procedures often bring previously ignored aspects of one's personality into awareness. Usually this is a joyful, enhancing experience in contrast to psychoanalytic dream analysis and free association, which are oriented to uncovering unconscious conflicts. The implication of these procedures is that most adults don't make constructive use of their fantasy life and have forgotten how to enjoy fantasy in a childlike, but healthy, way.

A second set of extremely common procedures involves nonverbal action, such as silent improvisations, free expression dance movements, meditation, the exaggeration of spontaneous body movements, and a wide variety of games. Often it is easier to understand psychological concepts when they are learned motorically rather than simply comprehended intellectually. For example, in achievement motivation courses, the concept of "moderate risk taking" is taught through a dart game in which the student must bid on his performance and only "wins" when he makes his bid. A very low bid earns few points while a very high bid is nearly impossible to make. The game experience subsequently is generalized to other life situations. In sensitivity training and encounter groups, nonverbal exercises are used to increase channels of communication. Some personal feelings can be expressed more effectively in motions than in words. Other times nonverbal activities are used because they increase one's expressive vocabulary and are simple joyful experiences. As with constructive fantasizing, proponents of these methods believe that this type of expression, communication, and learning is underdeveloped in most people.

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A third set of typical procedures focuses on developing and exploring individuals' emotional responses to the world. In most courses, how people feel is considered more important than what they think. Without these emotional experiences, ranging from laughter and exhilaration to tears and fear, the teacher is likely to consider the course a failure. For example, if an adolescent is scaling a cliff in an Outward Bound course and does not feel any fear, he will not increase his self-confidence through his accomplishment. Similarly, techniques in sensitivity training foster intense emotional confrontation with other group members. Trainees are encouraged to express their feelings openly and honestly. They learn to recognize their anger, for example, and to resolve it maturely, rather than allow it to create continued inner turmoil. In achievement motivation courses, strong group feelings are developed to help support the individual in whatever he chooses to do well. In all of these courses there is a shared belief that *affect* increases meaningful learning and that the capacity for the full range of feelings is a crucial human potentiality often underdeveloped in adults. As a result, a wide range of techniques to enhance affect have been created.

A fourth characteristic set of procedures emphasizes the importance of living fully and intensely "here-and-now." The emphasis takes many forms. In Gestalt awareness training, the goal is philosophically explicit. In most courses it is subtle and implicit. Usually psychological education courses are held in retreat settings which cut people off from past obligations and future commitments for brief periods of time. The isolated resort settings dramatize the "here-and-now" opportunities to experiment with new behavior. In general there is less emphasis on future "homework" or past personal history as an explanation for behavior. A vivid example is Synanon, a total environment program for addicts, which promotes "self-actualization" and in the process cures addiction. Synanon requires the addict to stop taking drugs immediately upon entering the program. Other "bad" behavior which stands in the way of self-actualization is pointed out as it occurs. Historical explanations for bad behavior are considered excuses and are not tolerated. In other psychological education programs, the games, exercises, group process, etc., are model opportunities to explore, discover, and try out new behavior here-and-now. Most of these courses consider references to the past and future as escapes from the present opportunity. The assumption is that if a person can't change here-and-now, where the conditions for growth are optimal, he is not likely to continue growing outside and after the course. . . .

The learning that results from these courses differs from existing academic and vocational courses in several important ways. Psychological knowledge is experiential, in contrast to academic knowledge (mathematics, science, history), which is appropriately abstract. Psychological knowledge is firmly rooted in the person's feelings, fantasies, and actions, and is not merely deposited in the student's internal data bank. It is the difference between knowing probability statistics and taking action when the odds are 50:50 for success. Obviously, psychological knowledge is as important for a student's repertoire as his academic knowledge or vocational skills.

There also are some similarities in psychological, academic, and vocational courses. Like foreign languages, science, history, and mathematics, psychological education teaches a new vocabulary and pattern of thought. Like vocational courses and athletics, psychological education courses teach new action skills through "exercises," "games," "role plays," etc. And, like psychotherapy, psychological education is concerned with feelings. These statements are straightforward and unremarkable. But, consider for a moment how many courses attempt to promote a synthesis of *all three*. Typical high school curricula are divided into academic "thought" courses and vocational "action" courses (typing, shorthand, auto mechanics, etc.). It is not possible to divide psychological knowledge into separate compartments. For example, interpersonal sensitivity is a way of thinking, feeling, and acting in ongoing relationships with

other people. Therefore, psychological education courses attempt to create and enhance this synthesis within the course itself in order to foster its occurrence outside and after the course. . . .

Psychological education courses will change in the future as a result of many influences. As in the past, some new courses will be developed for specific institutional needs. For example, industry was one of the chief financial backers for courses in creativity training, because they wanted to increase the patent output of their research scientists. Recently the Peace Corps commissioned the development of self-assessment workshops to replace the psychiatric, illness-oriented diagnosis that had existed in Peace Corps training programs. It is easy to envision other new courses: identity formation courses for Upward Bound adolescents; individuation courses for elderly men and women; training in the "helping relationship" for parents, supervisors, teachers, and coaches. Although these courses will have different problem foci, most likely they will include the enhancement of fantasy, feelings, and nonverbal communication in intense course experiences.

It is also possible that the dramatically increased interest in these courses will breed psychological hucksterism. At present there is little long-term research to prove, disprove, or improve the efficacy of the courses. There are few formal training institutions for psychological educators, no certification boards, and no national professional organization specifically to promote and monitor the quality of training. In the face of growing demands for courses, these lacks are serious, and the future of psychological education must include some attention to them if the movement is to become a viable and effective discipline available to the general population.

Developmental Tasks of the Young, K-12

Ralph Ojemann et al., *The Ohio Program in Drug-Alcohol-Tobacco Education*, K-12, Educational Research Council of America, revised January 1972.

The Ohio Program in Drug Education recognizes that taking drugs is a form of behavior. . . .

. . . This behavior can be understood as follows:

Every young person is faced with such tasks as:

1. Achieving a measure of self-respect (being a person in one's own right, recognized as a significant person)
2. Achieving a feeling of belonging (being accepted or loved by persons considered significant to the individual)
3. Achieving a measure of emotional security (feeling that he has control over or protection from the things he thinks may hurt him)
4. Dealing with sex feelings
5. Dealing with the demands for activity and rest
6. Satisfying hunger for food

In working out these tasks the individual devises or adopts a method, using whatever ideas, skills, attitudes or other resources he has available. He may have learned that there are some activities he can perform more skillfully than others. He may see someone using a method that looks good to him and he adopts it. He may learn of some methods through what he is told or what he reads. He gets his ideas from many sources. If he finds a given method helpful, he will tend to continue it. Since he is a young person, he will tend to give more emphasis to immediate effects and less to long-term consequences, unless his experiences have been broadened through effective teaching to help him become aware of the remote consequences.

In working out these tasks, the person may meet some barriers or anticipate some in the future. In Task #1, for example, he may have difficulty in achieving the respect of his classmates or a peer group, or feeling that he "amounts to something." People may think of him as being less capable than he is. He may feel he is being pushed around. He may not "see the use" in what he is studying at school. School seems a waste of time. He may have trouble in doing respectable work in the classroom because of poor reading skills or inadequate foundations in arithmetic. He may have

some serious worries, such as worries about being displaced by technology. He may not be respected at home. He may feel he will be rejected by his peer group if he doesn't "go along." The barrier may have many sources.

When a person meets a barrier which he cannot easily overcome, he feels blocked or frustrated. This is an unpleasant feeling and he tries to get rid of it. Again, he uses whatever ideas, skills and other resources he has available. Some of the ideas and attitudes as to what he might do he gets from reading. Some he gets through experiences. He may see someone using a method that looks good to him and he adopts it. He gets his ideas and attitudes from many sources.

If he finds he cannot remove the barrier, doesn't understand it, or hasn't been taught how to meet such difficulties, he may try such methods as:

1. Creating a disturbance in the classroom
2. Yelling and hitting others
3. Turning to drugs, alcohol, chain-smoking
4. Turning to exploitation of sex
5. Stirring up a family conflict
6. Berating "the establishment"
7. "Going along" with the group regardless of his own personal values

If he finds that one method doesn't work, he will try another.

In addition to the blocking process which develops frustration, as outlined above, there is a second process which may cause difficulties for the developing young person. His environment may repeatedly provide examples of deleterious methods of satisfying needs. For example, he may observe frequent adult behaviors which imply that if a person feels badly, or simply wants to feel better, he should take a pill of some kind without considering the long-term effects or whether it is the most constructive method. His own parents or television may provide numerous reinforcements of this notion so that in time it becomes for the young person an attitude. He then has the difficult task of unlearning this uncritical approach and developing a more discriminative approach in meeting daily situations.

If the individual receives understanding guidance at home and at school in the process of working out these tasks, he will tend to develop constructive methods. A parent who is aware of feelings and understands what a young person needs and/or a teacher who is sensitive to the young person's feelings and appreciates his needs can provide important help.

On the other hand, if the young person does not have a parent or teacher who is sensitive to his feelings and needs, he has to rely on his own resources. If he is forced to rely on his own resources, we would expect a high proportion of immature behavior. Many of the guidelines which help shape the methods the mature adult uses in deciding what to do, such as an awareness and consideration of the remote consequences of acts, are built up through experience, either direct or vicarious. The child does not have these guidelines available. He has mainly his experiences, which tend to be heavily loaded with the immediate or short-range effects.

The immediate effects may be very strong and thus seem very important to the child. Too often teachers and parents are not aware of these immediate effects. This is why it is a matter of both child and adult working together to find the constructive methods of living.

Thus, a program for preventing the development of "abuse" behavior and promoting the growth of constructive behavior requires that child and adult learn to understand the nature of the tasks life presents, the nature of frustrations, differences between constructive and nonconstructive methods of resolving frustrations, including differences in their remote as well as immediate consequences; and that child and adult acquire facility in the use of constructive and enjoyable methods for working out the daily tasks.

The Ohio Program in Drug Education begins in the primary grades. The pupil learns what is meant by keeping his physical, social, and personal surroundings in balance so that they will help him and other people to live and grow. He learns how his curiosity to explore the strange substances he finds can be used to

upset that balance and injure him, such as putting a strange substance in his mouth that turns out to be a poison. He learns how his curiosity can be used in helpful ways to find out about the strange substances he encounters in his daily activities.

The pupil also learns about the nature and origin of some of the frustrations children of his age commonly meet and what he can do when he meets frustrations he cannot handle. Teachers are helped to become more aware of frustrations children at various age levels meet and their part in helping the children learn how to deal with such difficulties.

As the pupil moves through the elementary school and into the junior and senior high school, he expands his knowledge of both the long-term effects of various drugs and of alternative ways of meeting his personality demands of self-respect, personal worth, being loved, and similar feelings. Gradually, he recognizes that the demands drug abusers solve by turning to drugs can be met in other ways, each of which can be examined as to its probable short-and long-term effects. Since there are ways of resolving daily situations other than the misuse of drugs and each of these alternatives can be examined as to its effects, the student begins to ask himself the question, "What effects do I want?" He learns that to answer this question he has to clarify for himself what he wants to do with his life. He is assisted in examining the contributions of moral philosophies to help him formulate his answer to this basic question. As he clarifies the purpose he wishes his life to serve and as he learns to examine alternative ways of meeting the daily tasks, he becomes more capable of meeting the daily situations constructively.

Thus, the student is not blocked in his attempt to work out the basic daily tasks. Also, values are not imposed. He is helped to clarify for himself the purpose his life is to serve and how to find ways of working out the daily situations consistent with that life purpose.

Teaching Human Development

Barbara Stanford, "How Innovators Fail," *Media & Methods*, October, 1971.

"A person learns significantly only those things which he perceives as being involved in the maintenance of, or enhancement of, the structure of self."
—Carl Rogers

Most of the recent innovations in education have been concerned with techniques and organization instead of content and have been based on the premise that the main problem of high schools is that students need more opportunities to be self-motivated. Therefore, we have seen the proliferation of such new methods as learning packages, flexible scheduling, elective courses, variable grouping, independent study, team teaching, and a wide variety of audio-visual techniques. Most innovators assume that if the teenager is freed from arbitrary restrictions on his learning style, he will enthusiastically learn the material in the curriculum. They have ignored the fact that a healthy intelligent person will not motivate himself to do something that he perceives as useless. . . .

If the traditional curriculum is not relevant to high school students, is there any thing that the high school should teach? Robert Havighurst, in *Human Development and Education*, identifies ten developmental tasks which the adolescent must complete in order to become a successful adult. These tasks are:

1. Achieving new and more mature relations with age-mates of both sexes
2. Achieving a masculine or feminine role
3. Accepting one's physique and using the body effectively
4. Achieving emotional independence of parents and other adults
5. Achieving assurance of economic independence
6. Selecting and preparing for an occupation
7. Preparing for marriage and family life
8. Developing intellectual skills and concepts necessary for civic competence
9. Desiring and achieving socially responsible behavior
10. Acquiring a set of values and an ethical system as a guide to behavior

From the responses of my students on Discussion Days I am convinced that these devel-

opmental tasks are serious business and that most adolescents know it. Furtively reading "dirty" books and listening to street talk, the teen-ager tries to achieve a masculine or feminine role and prepare for marriage. Long hair and dirty jeans symbolize the independence from the older generation that is so difficult to achieve. Demonstrations and violence are often abortive attempts to gain civic competence. . . .

When confronted with the adolescent's need to understand sex, family relationships, values, and social life, most schools shudder and immediately shift the responsibility to the parents, church, community, or even the local YMCA. In a recent class discussion my students estimated that they spend an average of ten minutes a day communicating with their family. Even allowing for gross exaggeration on their part, it is still true that most adolescents do not get much guidance from their families or from community institutions. . . .

Courses in personal development are not new to most school systems. Many schools offer them already, but limit enrollment to the mentally retarded, dropouts, slow learners or problem students. For example, one large city system established two excellent programs which combined vocational skills with personal growth courses. Unfortunately admission to one program required being suspended from a regular school, and the other program admitted only pregnant girls. One of the girls, on her return to my class in the regular high school, praised the Continuing Education Program as the most valuable learning experience she had ever had, but asked, "Why do we have to get pregnant before we can learn about contraceptives?" A student should not be required to drop out of school or get pregnant in order to get help from the school in completing his developmental tasks.

A school can and should provide courses in human development in the regular curriculum for all students—the well-behaved and academically talented as well as those who are unsuccessful in the traditional program. Offering courses relevant to adolescents' developmental tasks does not mean doing away with the rest of the curriculum. Even the most inflexible high schools have some room for electives in their program, and with good guidance a student could easily complete a thorough academic or vocational program and still have time for one or two developmental-task courses each year. In fact, providing courses to help students with the problems of adolescence would probably enhance the academic program rather than threaten it. If there were courses offered to help students handle sex and drugs effectively, teachers would not feel compelled to take time from their study of sociology or biology to discuss birth control or marihuana. It is even quite likely that students would be more responsive in their other classes if they had some place within the school where they could work deliberately on personal development. [The article concludes with a Curriculum for Human Development, with suggestions for techniques and new uses of materials that are suitable for exploring the ten developmental tasks for growing up, and for involving young people in their own business of maturing.]

Values Clarification vs. Indoctrination

Sidney B. Simon, *Social Education*, December, 1971. Dr. Simon is Professor in the Center for Humanistic Education, University of Massachusetts.

Whatever happened to those good old words we once used when we talked of values? Remember how comfortable it was to say *inculcate?* It was a nice, clean, dignified, closely shaved word if there ever was one. Then there was the old stand by, to *instill*—usually followed by "the democratic values of our society." Doesn't anyone instill anymore? And what about the word *foster?* In schools, not so very long ago, we used to "foster" all over the place. But nobody does that much anymore. What has happened to the old familiar jargon of value teaching?

What happened was the realization that all the inculcating, instilling, and fostering added up to indoctrination; and despite our best efforts at doing the indoctrinating, we've come to see that it just didn't take. Most of the people who experienced the inculcation, instil-

lation, and fostering seem not much better for it. They appear to play just as much hanky-panky with income taxes as anyone else, and concerned letters-to-the-editor are not written by them in any greater profusion. They pollute and defoliate; move to the suburbs to escape integration; buy convertibles with vinyl tops that collapse in roll-over accidents; fail to wear seat belts; and commit all kinds of sins even while they are saying the very words that have been dutifully inculcated, instilled, and fostered in them. It *is* discouraging.

At this point, one might ask: "Is it all that bad? Aren't they also among the good people who go to the polls in November, read the current events weeklies, and pay their Bankamericard charges on time?" Yes, of course. But in these troubled, confused, and conflicted times, we need people who can do much more than that. We desperately need men and women who know who they are, who know what they want out of life, and who can name their names when controversy rages. We need people who know what is significant and what is trash, and who are not so vulnerable to demagoguery, blandness, or safety.

The indoctrination procedures of the past fail to help people grapple with all the confusion and conflict which abound in these baffling days. For example, in values-clarification, we apply a strategy which is deceptively simple. We ask students to spend some time listing the brand names in their home medicine cabinets. Just think of your own medicine cabinet as you are sitting reading this. What's in it? How many creams, ointments, and salves have you been sold? Do you use a brand-name, buffered product instead of plain old aspirin? How did you get started on that? What about the spray cans? How many are in your aerosol arsenal? What did you use before the product you now spray? How did all those brand names get there? Who bought them? What was the motivating force? How did you learn what to value as seen in your medicine cabinet? As long as you have the door to your cabinet open, why don't you pull out the cosmetic tray? How vulnerable are you to avoiding the hysteria surrounding all of us getting a wrinkle? Getting old has become such a negative value. Who are the people who fear it?

In place of indoctrination, my associates and I are substituting a *process* approach to the entire area of dealing with values in the schools, which focuses on the process of valuing, not on the transmission of the "right" set of values. We call this approach *values-clarification*, and it is based on the premise that none of us has the "right" set of values to pass on to other people's children. Yes, there may be some things we can all agree upon, and I will grant you some absolutes, but when we begin to operationalize our values, make them show up in how we live our days and spend our nights, then we begin to see the enormous smugness of those people who profess they have the right values for others' children. The issues and hostility generated around hair length and dress and armbands are just the surface absurdity.

More dangerous is the incredible hypocrisy we generate when we live two-faced values and hustle the one right value to children.

The alternative to indoctrination of values is *not* to do nothing. In this time of the anti-hero, our students need all the help we can give them if they are to make sense of the confusion and conflict inherited from the indoctrinated types. Moreover, we all need help in grappling with the chaos of the international scene, with the polarization of national life—not to mention the right-outside-the-door string of purely local dilemmas.

An approach to this problem is to help students learn a process for the clarification of their values which is a far cry from indoctrination. The theory behind it can be found in *Values and Teaching* (Louis E. Raths, Merrill Harmin, and Sidney B. Simon, Columbus: Charles E. Merrill, 1966).

Moral Education

Lawrence Kohlberg and Elliot Turiel, *Moral Development and Moral Education*, a research project report, 1972.

[Dr. Kohlberg is Professor of Education and Social Psychology, and Dr. Turiel is Associate Professor of Education and Social Psychology at Harvard University.]

The cognitive-developmental approach to moral education, first presented by Dewey, has since been elaborated in two generations of psychological theory and research, chiefly by Piaget and his followers. Recently, we have been obtaining the more detailed knowledge of stages in the child's moral development which make our approach concrete and practical as a guide to questions about moral education. Our research has resulted in the formulation of the culturally universal stages of moral development summarized below.

Definition of Moral Stages

Premoral Stage

Neither understands rules nor judges good or bad in terms of rules and authority. Good is what is pleasant or exciting, bad is what is painful or fearful. Has no idea of obligation, should or have to, even in terms of external authority, but is guided only by can do, and want to do.

Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into two stages:

1. The punishment and obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

2. The instrumental relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, reciprocity, and equal sharing are present, but they are always interpreted in a physical or pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

Conventional Level

At this level, maintaining the expectation of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and of identifying with the persons or group involved in it. At this level, these are two stages:

3. The interpersonal concordance or "good boy—nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention: "He means well" becomes important for the first time. One earns approval by being "nice."

4. The law and order orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake.

Post-conventional, Autonomous, or Principled Level

At this level, these is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level has two stages.

5. The social-contract legalistic orientation. Generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitu-

tionally and democratically agreed upon, the right is a matter of personal values and opinion. The result is an emphasis upon the legal point of view, but with an emphasis upon the possibility of changing law in terms of rational consideration of social utility (rather than rigidly maintaining it in terms of Stage 4 law and order). Outside the legal realm, free agreement and contract are the binding elements of obligation. This is the "official" morality of the American government and constitution.

6. The universal ethical principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative) and are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect of the dignity of human beings as individual persons.

These stages have been validated by longitudinal and cross-cultural study, and their implications for education have been examined in a series of experimental investigations. Assuming that moral development does indeed pass through this natural sequence of stages, our approach defines the aim of moral education as *the stimulation of the next step of development* rather than indoctrination into the fixed conventions of the school, the church, or the nation. Facilitating the child's movement to the next step of development involves (1) exposure to the next high level of thought and (2) experiences of conflict in the application of the child's current level of thought to problematic situations.

In contrast to traditional moral education, then, our approach stresses: (1) knowledge of the child's stage of functioning; (2) arousal among children of genuine moral conflict and disagreement about problematic situations. (In contrast, traditional moral education has stressed adult "right answers," and reinforcement of the belief that virtue always is rewarded.); (3) the presentation modes of thought one stage above the child's own. (In contrast, conventional moral education tends to shift between appeals to adult abstractions far above the child's level and appeals to punishment and prudence liable to rejection because they are below the child's level.)

These principles have been validated by experimental work (Turiel, 1966, 1969), and we have had success in raising the child's stage of moral judgment by applying these principles to classroom discussions of moral dilemmas with junior high school and high-school students (Blatt, 1971; Blatt & Kohlberg, 1971).

. . . Promoting mature moral action is difficult and it is not achieved by inspirational sermons or by classroom-management tricks. It requires, first, moral conviction on the part of the teacher. It implies, secondly, clarity about those aspects of moral development the teacher should encourage in children at given developmental levels as well as clarity in regard to appropriate methods of moral communication with these children. Most important, moral education implies that the teacher listen carefully to the child's moral communications.

Down with Sexist Upbringing

Letty Cottin Pogrebin, *Ms. Magazine*, Spring 1972. Ms. Pogrebin, author of "How to Make it in a Man's World," writes "The Working Woman" column in *The Ladies Home Journal*.

Our twin daughters aren't into Women's Liberation. . . . But living with Abigail and Robin, age six, is an ongoing consciousness-raising session for my husband and me. In them, and in their three-year-old brother David, we see ourselves. They mirror our attitudes and mimic our relationship. They are constant reminders that lifestyles and sex roles are passed from parents to children as inexorably as blue eyes or small feet.

From empirical evidence our children have concluded that women's work is writing books and articles, having meetings, making dinner, doing puzzles with the kids, and fixing the electrical wiring. Man's work, on the other hand, is writing legal briefs, arguing cases, having meetings, making breakfast,

reading stories with the kids and fixing the plumbing.

In our household, whoever can, does. Call it convenience plus ability. I make dinner because I like to and because I cook better. My husband makes breakfast because I simply cannot get up that early in the morning and the children love his pancakes.

In homes where male and female roles are rigidly defined, children would tune in a wholly different picture. If the father restricts himself to the television room, the evening paper and the "masculine" chores in the backyard, his son is not likely to feel that folding laundry is a man's lot in life. If the mother is exclusively engaged in domestic activities, her daughter may question whether women were meant to have other interests.

Home environments tend to set the stage for sex-role stereotypes. We've all seen little girls' rooms that are so organdied, pink and pippy-poo one would never dream of besmirching them with Play-Doh or cartwheels. We've seen little boys living in nautical decors or in cell-like rooms heavy on athletic equipment but lacking a cozy place to read a book. We've seen boys scolded for parading in their sisters' ballet tutus; girls enjoined from getting soiled; boys forbidden to play with dolls; girls forbidden to wrestle.

Why are parents so alert to sex-typed behavior? Why do they monitor the "masculine" or "feminine" connotations of children's clothes, games, toys, reading material and physical activity? What's the big worry?

Homosexuality is the big worry. . . . Although male homosexuals are often truck-driver-tough and many heterosexuals are gentle poets, the assumption remains that superficial masculine and feminine identities and activities will prevent sexual confusion.

"There is absolutely no scientific validity to this assumption," says Dr. Robert E. Gould, Director of Adolescent Psychiatry at the Bellevue Hospital Center, New York City. "Boys become homosexual because of disturbed family relationships, not because their parents allowed them to do so-called feminine things.

"Kids must be allowed all available opportunity to develop and achieve their full potential. They should have free access to human toys, books, games and emotions—all of them free from sex sterotyping."

Dr. Sirgay Sanger, a New York child psychiatrist, puts it this way: "In the child's earliest years, masculine or feminine differences are a fake issue. Until three or four years of age, children have the same needs. Beyond that age, what they require most is individual differentiation, not gender differentiation. To highlight differences only denies one sex the advantages permitted to the other. . . ."

Maybe the next generation of parents will be uncoerced and uncoercive. Meanwhile, those of us raising children now must face our own prejudices and society's pervasive sexism.

How do you telegraph your prejudices and preconceptions? Blue and pink is the first label. The way you handle and coo to the infant differs. Girls get cuddled and purred over. Boys get hoisted and roughhoused. The choice of toys also tells a child something without words. Do-it-yourself crib games for boys. Delicate mobiles for girls. And later—he gets baseballs, model ships, Erector sets, chemistry kits. She gets Barbie dolls, tea sets, nurse kits, mini-mops. And still later—he goes skiing, camping, skin-diving and plays football with Dad. She goes to ballet class, piano lessons, art exhibits and bakes brownies with Mom.

And they both get the signal. That they are expected to be very different from one another. That he can experiment, solve problems, compete and take risks. That she is passive, domestic, cultured and cautious.

If the profile sounds familiar, your children may need a strong dose of non-sexist upbringing. Open the options. Let your boy know the challenge of tackling a recipe; let your girl know the challenge of tackling another kid. . . .

While individual sexist acts or statements can be counteracted by sensitive parents, for most of us the problem becomes overwhelming when we examine the educational system

and the media. Here's where doctrinaire "experts" legitimize sex roles. And here's where cultural brainwashing techniques are most entrenched and hardest to fight.

In opposition to censorship, Mayor Jimmy Walker once said, "No girl was ever ruined by a book." Well, maybe not by one book. But a cumulative library of negative, stultifying stories, books and poems can go a long way toward ruination of the female spirit.

In school books, the Dick and Jane syndrome reinforced our emerging attitudes. The arithmetic books posed appropriate conundrums: "Ann has three pies . . . Dan has three rockets . . ." We read the nuances between the lines: Ann keeps her eye on the oven; Dan sets his sights on the moon.

Put it all together, it spells conform. Be beautiful, feminine, alluring, passive, supportive. Subvert your energies, dear. Conceal your brains, young lady. Spunky girls finish last on the way to the prom. Tomboys must convert. Boys don't make passes at female smart-asses. We all got the message—finally. If we're fragile, vulnerable and helpless, we'll feel that pea tucked beneath 43 mattresses. The prize is a king-sized bed. And a lifetime of making it up every morning.

The boy reading the same material is victimized by the reverse effects. If she's all dainty and diaphanous, he has to be strong and assertive. If she faints with love for a fullback then he'd better try out for the team. If Mom and the kiddies are at home all day, then who but Dad must work to keep starvation from the door? The pressure is on.

But suppose he isn't up to jousting with his fellows or scaling palace walls? What if he prefers a flute to a football? Tough luck, and that's why Georgie Porgie runs away. Because there's no place for the tender, uncompetitive boy in juvenile books—or in American life.

Children's literature and texts may favor the man-child by investing him with forcefulness, creativity and active virtues. But the concomitant effect is to stunt him emotionally, to teach him that toughness is a prerequisite for manhood, to cheat him of a full and free acquaintance with all forms of culture and to burden him with the identities of soldier and sole support of dependent human beings.

These roles are not negotiable in childhood. Much later, when *The Hardy Boys* and *Sports Annuals* have been carted off to some charity warehouse, the self-image created by these books is opened to scrutiny—at the psychiatrist's office or in the divorce court.

To break the pattern our children need our help:

To route them to the few realistic books available within each reading category and age level.

To impose an interpretive voice upon their reading experiences.

To seek stories that offer alternate lifestyles and that show men and women with cosmic concerns and diverse identities. . . .

Sexism and racism, to my way of thinking, are different intensities on the same wavelength. Being barred from medical school or doing compulsory time in the typing pool are some of the ways society sends its women to the back of the bus.

It can be effective to arouse your child's sensibility by drawing a parallel. Most books have ceased portraying black people in servile positions. Elevator operators are no longer all black and research chemists are no longer all white. Flat racial generalizations (lazy, rhythmic, etc.) are no longer tolerated.

And yet—we must point out to our kids—women are still virtually one-dimensional in literature for the young. Female stereotypes are not only endured, they are applauded. Women are helpers, not doers; procreative, not creative. Mothers in ubiquitous aprons cook, clean and beautify themselves to please men. Little girls are nubile maidens in training for Mom's self-effacing role.

. . . While the mother who does not work outside the home is in the minority for the first time, you can count on one hand the books that positively reflect the dual-occupation family.

How can you raise your kids to be free when they're so systematically shackled within the schools? The answer is, you can't. Emancipation from sex-stereotypes is not

possible unless all institutions affecting a child's development are brought into harmonious accord. . . . And that's why children's liberation is the next item on our civil rights shopping list.

It will require widespread consciousness-raising courses for teachers. We'll have to stop guidance counselors from programming female students for limited achievement. . . . We'll need more male teachers at the elementary level and more females in administrative posts. Our children must know that men can be fine caretakers of the young and that women can be respected authority figures. . . . The stakes are high. If we fail, it's more of the same. And the same is not good enough for our children. Labeled sexuality and its attendant polarization must go. Sugar and spice and snails and puppy dogs' tails aren't relevant metaphors. Cheating one sex and overburdening the other won't do anymore.

If we win, human liberation is the prize. Our daughters and sons gain the freedom to develop as persons, not role-players. Relationships between the sexes can flourish without farce and phoniness. And dignity can be the birthright of every child.

The Artist as Champion of Alternatives

[Robert Berks, sculptor, spoke of the artist's role in the prevention of drug abuse, at a symposium on the arts, youth, and drug abuse entitled "Focus on Alternatives." The symposium at the C. W. Post College, Long Island, N.Y., in 1971 was sponsored by the Bureau of Narcotics and Dangerous Drugs.]

The artist is the champion of initiative and individuality. If the goal of education is to create possibilities to invent and discover, then the answer lies in drawing upon the creative personality to strengthen and fulfill our youth.

The body of society, like the human body, signals distress and pain when in trouble. Pain invariably seeks out the most sensitive area. In our social body, the point of maximum sensitivity is our children.

Children are highly responsive to rhythmic patterns and life styles, whether they be those of the adult world or the counter-rhythms they have created for themselves. We must recognize these patterns and learn how to develop them constructively. The young, in their formative years, respond on different levels of thinking. Our educational process is geared toward cultivating the verbal and conceptual thinker. Often, the abstract, perceptual thinker fails to be reached because his abilities are not readily recognized or communicated. The artist can sense this and is capable of directing his method of involvement to either level. Given the awareness of the many rich avenues of personal discovery, perhaps drugs will no longer seem an attractive alternative to facing the process of maturing. . . .

In their earliest thinking processes, children and primitives learn through rhythmical patterns and visualization which are later submerged or destroyed by the applied conceptual techniques of the adult world. Only the creative person seems to have sidestepped the atrophy of these vital faculties. He develops and refines these basic tools and serves as a bridge between the early instinctual approach to learning and the adult world of conceptualization. Of all adults, he is perhaps the best equipped to look and listen to the young and to communicate with them. He has the ability to approach any given problem with a creative eye, putting together the seemingly unrelated, to produce an original and valid solution.

There are three basic categories in which artists may work:

1. Attention-getting devices; programs which break engulfing rhythms and introduce new patterns, i.e., media programs.

2. Programs which introduce the existence of and possibilities of alternative worlds and life styles, i.e., all areas of the arts which are experienced momentarily; theatre, dance, music, literature, exhibits, happenings, etc.

3. Sustaining programs based on building progressively from the initial level of involvement into a creative process of personal accomplishment, i.e., workshops in any of the performing or visual arts. . . .

The epidemic use of narcotics by our young people raises a challenge to the artist to bring into use the full range of his ingenuity and

abilities. It is hoped that future programs on alternatives will involve many untapped sources of our national talent and bring attention to the neglected potential of the artist as a fully capable contributor to society.

The Campus as a Center for Alternatives

[At the same conference, Richard Payton, President, C. W. Post College, reinforced this theme.]

. . . The point has often been made that many young people in America lack useful skills of any kind, that they lack the self-respect that goes with knowing *how to do something*. Young people who have had no serious economic or social role to play, who have been told that their existence through age 22 is a vast conspiracy to keep them out of the way, are not likely to arrive on the college campus well motivated and ready to study Chaucer or the second law of thermodynamics.

In September, more than 2,000 new students (1200 freshmen and 900 transfers) will arrive on this campus. We will know little about them beyond their academic credentials; we will know next to nothing about them as individual human beings. We will most certainly not know which of them has used drugs, which is even well on his way to addiction, which relishes the Russian roulette of mixing barbiturates and alcohol, which needs an income from peddling drugs to sustain the rising cost of his own habit. These young people will come in from high schools, in this area for the most part, high schools where we are told the problem of drug abuse has become enormously aggravated in recent months. We hope to have staff enough, wisdoms enough, sensitivity enough to cope with the dark secrets behind those young faces.

Robert Berks and I have talked off and on for about a year, trying to find other ways. We share a conviction, one that is hardly scientific, that we must find ways to introduce a different level of reality into the lives of young people. It is Berks' idea that we should become makers and builders, introducing students to the satisfactions of creative, constructive activity. Could we not, for example, take on the job of enlisting students in the building of a town for students to live in? Would it not be possible for us to build, with our own labor and our own ideas, our own workshops, studios, houses? Working with the skilled craftsmen and artists that populate Long Island, could we not begin to involve students in the creative discipline of making things? Would it be less relevant than field-study in the slums, or less important than political action? Would it be less useful than special clean-up days, or hiking trips through the countryside?

I find the thought exhilarating, to be able to say to our artists and musicians and theater people that *We* will build the new theaters, the new sculpture studios, the private, soundproofed rooms where singers and trumpeters can express their timid efforts with confidence.

We believe that the arts faculties of campuses could become the focal points of positive action. Whether on the campus or in the community, we believe that working artists and artisans could guide young people of high school or college age into activity that is in itself fulfilling and purposeful. We need models that are small in scale but of great variety. For human as well as economic reasons, we should cast our ambitions in magnitudes that are modest and achievable. . . .

Man Needs . . .

William Barrett, *Time of Need*, Harper & Row, 1972.

Man cannot find meaning in himself, not in himself alone anyway; he must feel part of something greater than himself. As to belong simply to a social group will not do, for then we may be all together but we are just the lonely crowd in a void. No, he must feel that he belongs to something cosmic that is not of man and not of men, and least of all, man-made, but toward which in the deepest part of himself he can never feel alien. This is not the Nature of the Romantics. We are pushing back here toward something more primal than that. The intimations of deity behind the

sublime veil of nature lay too easily at hand for the Romantics. Theism has become too remote for us, one more man-made construction, an abstraction placed over the mystery of things, and above all we must get beyond abstractions even if in the end we shall have to come back to them. God maybe later, but right now we must get closer to the things themselves, particularly the things that are not of man, so that we can discover our lost kinship with them and a cosmos can be born for man again. For man as an alien to the cosmos has always been, and must continue to be, a Nihilist. We have to learn to live again in the presence of mystery that forever baffles the understanding but renews us even as it goes on baffling us. And, let us make no bones about it, this is a nature that cannot be prettily sentimentalized in the manner of some of the Romantics, for lavish as it may be it is also implacable and harsh in the limits it imposes upon us so that at times we must cry out with Faulkner's dirt farmer, speaking to his land in a fit of exasperation and love: "You got me, you'll wear me out because you are stronger than me since I'm jest bone and flesh." Yet that was the source out of which came the life-giving energy that created our species in the first place; and ultimately it is the source out of which must come the energy that will carry us beyond Nihilism.

The Need for New Myths

Gerald Clarke, *Time*, January 17, 1972.

"Myths are public dreams," says Joseph Campbell, who is probably the world's leading expert on mythology. "Dreams are private myths. Myths are vehicles of communication between the conscious and the unconscious, just as dreams are."

. . . In Campbell's academic jargon, [a myth] is a dreamlike "symbol that evokes and directs psychological energy." A vivid story or legend, it is but one part of a larger fabric of myths that, taken together, form a mythology that expresses a culture's attitude toward life, death and the universe around it. The Greek myth of Prometheus, the Titan who stole fire from Olympus and gave it to man, thus symbolizes the race's aspirations, even when they conflict with the powers of nature. The almost contemporary Hebrew myth of the trials of Job, on the other hand, symbolizes man's submission to a power above nature, even when that power seems cruel and unjust. The two myths are, in effect, picture stories that tell the philosophies of two totally divergent cultures. The Greek stresses man's heroic striving for human values and civilization; the Hebrew emphasizes, rather, man's humble spiritual surrender to God's will. Abraham's willingness to sacrifice Isaac is the supreme symbol of this attitude.

Though not true in a literal sense, a myth is not what it is considered to be in everyday speech—a fantasy or a misstatement. It is rather a veiled explanation of the truth. . . .

What should a mythology do? In Campbell's view, a "properly operating" mythology has four important functions:

- To begin with, through its rites and imagery it wakens and maintains in the individual a sense of awe, gratitude and even rapture, rather than fear, in relation to the mystery both of the universe and of man's own existence within it.
- Secondly, a mythology offers man a comprehensive, understandable image of the world around him roughly in accord with the best scientific knowledge of the time. In symbolic form, it tells him what his universe looks like and where he belongs in it.
- The third function of a living mythology is to support the social order through rites and rituals that will impress and mold the young. In India, for example, the basic myth is that of an impersonal power, Brahma, that embodies the universe. The laws of caste are regarded as inherent features of this universe and are accepted and obeyed from childhood. Cruel as this may seem to Westerners, the myth of caste does give Indian society a stability it might otherwise lack and does make life bearable to the impoverished low castes.
- The fourth, and in Campbell's view, the important function of mythology, is to guide the individual, stage by stage, through the inevitable psychological crises of a useful life:

from the childhood condition of dependency through the traumas of adolescence and the trials of adulthood to, finally, the deathbed.

. . . For the vast majority, Campbell believes, the West's general lack of spiritual authority has been a disaster. Forty years in the study of eternal symbols have made Campbell a conservative of a rather dark hue. Though he is optimistic about the long range, he finds the present bleak indeed. "We have seen what has happened to primitive communities unsettled by the white man's civilization," he observes. "With their old taboos discredited, they immediately go to pieces, disintegrate, and become resorts of vice and disease. Today the same thing is happening to us."

. . . In the final analysis, however, it is wrong in Campbell's view to ask for one grand mythology that will guide people today. Instead there must be many different mythologies for many different kinds of people. "There is no general mythology today," Campbell says, "nor can there ever be again. Our lives are too greatly various in their backgrounds, aims and possibilities for any single order of symbols to work effectively on us all." The new myths must be internalized and individual, and each man must find them for himself. . .

The man in search of an ideal could at least begin, Campbell thinks, by searching through the myths of antiquity, religion and modern literature. . . . "It doesn't matter to me whether my guiding angel is for a time named Vishnu, Shiva, Jesus, or the Buddha," Campbell says, "If you're not distracted by names or the color of hair, the same message is there, variously turned. In the multitude of myths and legends that have been preserved to us —both in our Western arts and literature, synagogues and churches, and in the rites and teachings of those Oriental and primitive heritages now becoming known to us—we may still find guidance."

The mythologies are not providing myths, but they are indicating that something is missing without them. They are telling modern man that he has not outgrown mythology and will never outgrow it so long as he has hopes and fears beyond the other animals.

In the Stillness of Mind

Wilson Van Dusen, *The Natural Depth in Man*, Harper & Row, 1972.

Anyone who has made a real effort to penetrate the operations of mind discovers at one time or another the need to still and limit its operations. The reason is simple. The normal flow of mental experiences is too rich to understand fully any little aspect. Most of the efforts at stilling the mind have been called meditation. Since the mind cannot be stopped, these efforts have centered on focusing and limiting its operation. . . .

That mind cannot be stopped is not immediately apparent to some. Mind and experiencing are the same. To stop the mind would be tantamount to saying: do not experience. You shut off sight by closing the eyes, only to become more aware of sound. With eyes closed in a soundless room one becomes very aware of bodily sensations. If one floats fetal-like in body temperature water, one soon intensely experiences inner imagery as the experiments in sensory deprivation show. One cannot shut off this very lively inner experiencing except by falling asleep. Then one wallows into dreams. There may really be blank periods in between the eight or so dreams one has every night, but they are difficult to examine. Once I was repeatedly lowered into profound unconsciousness by an anesthetist using a nitrous oxide and oxygen mixture. At the lowest stage of unconsciousness, in which breathing itself stopped, I had tremendous cosmic experiences that I was very disappointed to leave by someone breathing me back to life. Other than possible blank spells in sleep, the mind can't really be turned off. I have long speculated that chronic schizophrenics, who seem to have screened out most of the normal social world, ought to have hallucinations and delusions from this sensory isolation alone. The mind will always fill up with something. If given nothing to fill it, it fills itself.

Direct efforts to still the mind by focusing it on something usually begin by making one aware of the way in which mind wanders off like a wilful donkey. Through the centuries

men have chosen a great variety of ways of focusing mind. Some concentrate on a part of the body such as the middle of the forehead or on breathing. Some add words by counting their breath or saying "in-out" with each breath. Some gaze at a very simple point. Others try to focus on simple repetitive sounds (the mantra) or a repeated single sound. For some the position of the body is critical.

There are some simple considerations if one wants to focus the mind to expose some of its underlying operations. If one gets too comfortable one may fall asleep. It was said tea was invented to keep the Zen masters awake. Hence practitioners have tended to adopt some kind of sitting-up position. For the same reason it may be important to keep the eyes open rather than closed. A safe beginning is with eyes open, comfortably sitting up, gazing at a tiny spot. To remove the distraction of random noises one could meditate on these sounds with eyes closed. In time the formerly distracting sounds will produce ideas and later inner imagery, much as they do in dreams. One can also fixate on a part of the body, on breathing, or on the heartbeat. To begin, gazing at a spot is recommended.

Those who haven't spent hours meditating may well wonder why people bother. Those who have spent even 20 minutes a day meditating over a period of months are visibly different. They seem calmer, integrated, all together. It is as though they collected themselves and they remain collected. Their bodily movements are smoother, less hasty, more balanced. On inquiry they show considerable sensitivity, both inward and outward. Their knowledge of inner experience is noticeably beyond the average. Practice at stilling the mind lends peace to the individual. It also intensifies inner processes so that the individual can embark on a free self-analysis. It is a very intimate kind of learning because one isn't verbally talking about experiences but is working within experience itself. Also, stilling the mind gives one a refuge that can always be entered. . . .

Twilight Imaging

Ira Progoff, "Dialogue With Drugs," Dialogue House Library (tape cassette, 1970) New York, N.Y.

It seems to me there really is an alternative to drug experience. The main thing I see that is important in the drug experience is that it is a means for getting into touch with a part of the self, for getting into contact with the inner experience. Alfred Adler, the depth psychologist, says "man knows more than he understands." I understand that to mean that there is in the depth of a person, an intuitive knowing, a capacity for awareness that is inherent, that works out of the depth, but in our civilization we tend to get out of relationship to it, and do not have a way of getting connected to that intuitive side. Therefore, what is essential is a means of doing this. I think that if people can actually do this they have a basis for what is trying to be brought into our civilization by drugs.

One of the tools and methods used is something called "twilight imaging," a way in which the individual, within a group, can close his eyes and reach down into his depths, a situation very much like dreaming, except it is a waking dream, taking place in twilight. Whatever takes place in that non-rational, twilight place, can become part of the experience while it is happening . . if we take an event that is happening in our inner depth, we can relate it to what is happening outside in our "real" life, and can become part of the flow of the event as it is happening. Instead of asking a dream where it came from, we can follow it where it is going. . . .

Altered States of Consciousness

Andrew T. Weil, Staff Paper No. 6, *Dealing with Drug Abuse*, A Report to the Ford Foundation, the Drug Abuse Survey Project. New York: Praeger Publishers. 1972.

The general thesis of this paper is that drug experience can be understood only if it is viewed as an altered state of consciousness rather than as a pharmacological event. A subthesis is that this approach will make it possible for

society to reduce significantly the problems now associated with the use of psychoactive drugs.

All of us experience occasional states of consciousness different from our ordinary waking state. Obviously, sleep is such a state. Less obviously, perhaps, are daydreaming and movie watching unusual modes of awareness. Other distinct varieties of conscious states are trance, hypnosis, psychosis, general anesthesia, delirium, meditation, and mystic rapture. In our country, until recently, there has been no serious investigation of altered states of consciousness as such, because most Western scientists who study the mind regard consciousness as annoyingly nonmaterial and, therefore, inaccessible to direct investigation. Their research has focused on the objective correlates of consciousness instead of on consciousness itself. In the East, on the other hand, where nonmateriality is not seen as a bar to direct investigation, much thought has been devoted to altered states of consciousness, and a science of consciousness based on subjective experience has developed.

It would make sense to study all forms of nonordinary consciousness together, because they seem to have much in common. For example, trance, whether spontaneous or induced by a hypnotist, is in many ways simply an extension of the daydreaming state in which a person's awareness is focused and directed inward rather than outward. Except for its voluntary and purposeful nature, meditation is not easily distinguishable from trance. Zen masters warn their meditating students to ignore *Makyo*—sensory distortions that often take the form of visions seen by mystics in rapturous states or hallucinations similar to those of schizophrenics. And, curiously, the state of being high on drugs shares many characteristics with these other forms of altered consciousness, regardless of what drug induces the high.

It is my contention that the desire to alter consciousness is an innate psychological drive arising out of the neurological structure of the human brain. Strong evidence for this idea comes from observations of very young children, who regularly use techniques of consciousness alteration on themselves and one another when they think no adults are watching them. These methods include whirling until vertigo and collapse ensue, hyperventilating and then having another child squeeze one's chest to produce unconsciousness, and being choked around the neck to produce fainting. Such practices appear to be universal, irrespective of culture, and present at ages when social conditioning is unlikely to be an important influence (for example, in two- and three-year olds). Psychiatrists have paid little attention to these common activities of children. Freud, who did note them, called them "sexual equivalents"—which they may be, although that formulation is not very useful for our purposes. . . .

Why are altered states of consciousness important? Primarily because they seem to be doorways to the next stages of evolutionary development of the human nervous system. We commonly assume that a major division of our nervous system (the autonomic system) is involuntary—beyond our conscious control—and that this leaves us open to many kinds of illnesses we can do nothing about (for example, cardiovascular diseases). Yet, hypnotized subjects often show an astonishing degree of autonomic control, to the extent of developing authentic blisters when touched with cold objects represented to them as being red hot. And Yogis frequently demonstrate voluntary control of heart action and blood flow that astonishes physicians: they themselves ascribe their successes to regular periods of meditative effort, asserting that there is no limit to what consciousness can effect through the "involuntary" nervous system. In addition, creative genius has long been observed to correlate well with psychosis, and much of the world's highest religious and philosophic thought has come out of altered states of consciousness. . . .

By focusing our attention on drugs rather than on the states of consciousness people seek in them, we develop notions that lead to unwise behavior. Users who think that highs come from joints and pills rather than from their own nervous systems get into trouble when the joints and pills no longer work so

well (a universal experience among regular consumers of all drugs). Their drug use becomes increasingly neurotic—more and more frequent and compulsive with less and less reward. In fact, this misconception is the initial step in the development of drug dependence, regardless of whether the drug is marihuana or heroin, whether it produces physiological dependence or not. And dependence cannot be broken until the misconception is straightened out, even though the physiological need is terminated. By contrast, a user who realizes that he has been using the drug merely as a trigger or excuse for having an experience that is a natural and potentially valuable element of human consciousness comes to see that the drugged state is not exactly synonymous with the experience he wants. He begins to look for ways to isolate the desired aspect of the chemically induced state and often finds that some form of meditation will satisfy his desire to get high more effectively. One sees a great many experienced drug takers give up drugs for meditation, but one does not see any meditators give up meditation for drugs. . . .

Voluntary Control of Internal States

Antoinette A. Gattozzi, (Elmer E. Green, Alyce M. Green, and E. Dale Walters. The Menninger Foundation, Investigators) *Mental Health Program Reports -5*, National Institute of Mental Health.

Man has always sought to know himself. In this light, the attempt to investigate states of enhanced internal awareness appears to be the latest version of an age-old quest. Although the goal of the research is a familiar one, the approach to it is entirely new. This is true not merely for the obvious reason that tools of modern science are being brought to bear on the problem for the first time. Rather, the uniqueness of the Menninger approach lies in its integrated utilization of knowledge from three disparate sources. One source is the Eastern practices of yoga, an ancient mind-body philosophy whose roots are in India. Another is the system of psychotherapy called Autogenic Training, which was developed in Germany some 50 years ago. Physiological feedback, or biofeedback, training is the third source; it is an experimental method for learning self-control that has been developed primarily by American scientists during the last ten years. Capsule descriptions of these three fields follow below, with emphasis on their contributions to the conceptual framework and methods of the Menninger research.

States of intense self-awareness have held an abiding fascination for Dr. Green and his wife and constant collaborator, Alyce M. Green, who is also a psychologist. Throughout the course of his scientific career, which now spans nearly three decades and includes training and research work in physics and biopsychology, Dr. Green has pursued a basic interest in yoga. Especially intriguing to him was a meditative state of highly concentrated, inwardly focussed attention, which he wanted to investigate in the laboratory. During the first several years of his acquaintance with yoga, however, it seemed unlikely that he would ever be able to do so because such psychological states were unapproachable by methods of scientific inquiry.

Nevertheless, the Greens continued studying the texts of yogic practice to learn what they could of the objective techniques used to progress from novice to master. Volition seemed to be the key; specifically, extensions of volitional control over neurophysiological processes ordinarily beyond the reach of conscious manipulation. Thus, the ability to concentrate awareness in one sharply circumscribed locus for extended periods of time implied an extraordinary degree of control over the functioning of the central nervous system (CNS). Moreover, it was clear that the yoga student's practice in voluntary control followed a prescribed sequence. In order to exert control over CNS functioning, he had first to work at enlarging his capacities of control over various physiological processes of the peripheral section of the autonomic, or involuntary, nervous system. (Those spectacular feats of physical endurance which unfortunately constitute the only knowledge most Westerners have of yoga are instances of peripheral autonomic control. For example,

control of heart rate and respiration make it possible to be buried alive, and control over pain sensors permits one to recline on a "bed of nails" with impunity.) The Greens concluded that learning to control peripheral autonomic functioning was a practice useful for achieving control of CNS functioning. . . .

Thus, from yoga the Greens derived certain propositions. A relatively easy path of states of enhanced self-awareness seemed to start at the autonomic nervous system, and volition was the key to success. But here was a riddle, for how can volition affect involuntary processes? The answer to the voluntary-involuntary riddle in Eastern terms was highly metaphysical, quite unsuitable to Western scientific research. A way to begin working on the riddle with Western techniques occurred to the Greens when they learned of a European system of psychotherapy called Autogenic Training, in which the relationship between volition and the involuntary nervous system was being demonstrated by medical doctors. Here was a development that made it feasible to study yoga from a foothold in Western science, using Western terminology.

Autogenic Training and "Passive Volition"

Although Autogenic Training is all but unknown to American doctors, a number of European practitioners use it, reporting effectiveness mostly in psychosomatic and neurotic disorders. Basically, it is a form of autohypnosis, with particular attention given during the early phases of training to achieving deep relaxation of the body.

The system was developed by Johannes Schultz, a German physician active during the first third of this century. Schultz had done research in hypnosis and concluded, as did Freud at about the same time, that hypnosis was very limited as a therapeutic tool. Nevertheless, he was curious about persistent reports from his patients on two characteristic sensations of the hypnotic mode—a feeling of heaviness, followed by a sensation of warmth in the extremities. Schultz resolved to study these sensations more closely in order to learn whether the psychophysiological mechanisms responsible for provoking them could be called into play by autosuggestion, that is, by the patient's own effort. He believed that hypnosis could become far more useful in medicine if the patient himself, rather than the doctor, induced the hypnotic state. Gradually, over several years of experimental study and clinical experience, Schultz developed these seminal ideas into the system he named Autogenic (that is, self-generated) Training. Interestingly, in its final form the system incorporated certain of the volitional aspects of yogic practice along with techniques of medical hypnosis.

The patient in Autogenic Training is instructed mainly in the use of what Schultz referred to as "passive concentration." The Greens modified this concept to include "passive volition." This consists in desiring and vividly visualizing a physiological state and then "letting it happen"— that is, allowing the body to carry out the needed changes without attempting to use active willpower.

Feedback Training and the Time Factor

The phrase "physiological feedback" refers to the instantaneous presentation to an individual of information about his internal process—physiological information is fed back to its source.

For instance, a thermometer is essentially a feedback instrument albeit a crude one. It presents information (number of degrees F.) to a person about his internal processes (the several influencing his blood temperature) with a time-lag of a few minutes. Most of the physiological feedback devices today are much more complicated in design and operation, and capable of far greater resolving powers than the thermometer.

These newer devices were made possible by the proliferation of electronic technology after 1945. Thus, they consist of such components as sensitive transducers, transistor-powered telemetering bits, and high-gain amplifiers, and they can continuously detect, transmit, and amplify precise information about any aspect of functioning—from gastric secretions to blood pressure changes to the minute frequency oscillations of brain

waves. The information is usually channeled through a computer programmed to filter out the data meeting certain criteria; only these selected segments of the data are actually presented in an external mode. External presentation can be made in many forms. Light displays have been used by researchers, as have tones and other auditory signals. Similarly, the amount of information given to a feedback subject can vary from a scant on-off of light or tone, for example, to richly informative alternations in a light's color or intensity, which might signify quite subtle gradations of change in the ongoing internal process.

What use can be made of these sophisticated electronic devices? The answer is this: when a person uses feedback instruments to show him what is happening in his heart, gut, or brain, he can learn in a very short time to control those portions of the physiological processes he has become aware of through feedback.

The staggering implications of this fact for clinical medicine and psychophysiological research are just beginning to be widely appreciated. Investigators interested in the new feedback training techniques are now rapidly increasing in number and, to foster an orderly growth of the field, they recently banded together in a new scientific association, the Bio-Feedback Research Society. Meeting for the first time in October 1969, more than 100 researchers shared both their findings and their enthusiasm for the exciting implications of feedback studies. The possibilities are indeed revolutionary. To cite just a few of the more obvious clinical applications: Using feedback instrumentation, ulcer patients can be trained to halt excessive secretion of stomach acids; coronary patients can learn to decrease heart rate and hypertensives to lower blood pressure; epileptic patients can learn to forestall attacks. In areas of basic research, Dr. Green's own studies are a good representative example of the sort of frontier research in consciousness now being carried out.

Before leaving the subject of feedback training a word is in order about what it is that people learn to control. In Dr. Green's view, the phrases used by researchers in the field are misleading. Thus, an investigator is taking a semantic shortcut when he speaks of "training the subject to produce alpha waves"; stated fully, he means "training the subject to produce *the subjective state that is associated* with alpha waves. . . ."

As Dr. Green sees it, objective feedback information gives the subject a battery of cues to correlate his conscious feelings with the associated unconscious physiological processes of his body. At first, the desired physiological events occur only by chance, but when they do occur the feedback instrumentation in effect tells the subject—"Yes, this is it, keep it going." At that instant, the subject is informed that the feeling he is experiencing is the "right" one. Each time the feedback device registers "Yes"—the subject again has the opportunity to feel the right feeling and get to know it a little better. Little by little he learns how to produce that feeling at will. And willy-nilly, with the feeling, the associated physiological processes are produced. Somehow, Dr. Green thinks, there emerges an awareness of a link between psyche and soma, and the subject learns to integrate the two.

At the risk of minimizing the undeniable importance of the new technology, it should be emphasized that the capacity to learn such control is inherent in every human being and that feedback devices simply rationalize and thereby enormously accelerate the learning process. Indeed, it is Dr. Green's opinion that the potential for self-regulation of psyche and soma in the human organism is practically unlimited. He has expressed this view by linking volition, which he feels is an essential element of man's nature, with a postulate he calls the psychophysiological principle: "Every change in the physiological state is accompanied by an appropriate change in the mental-emotional state, conscious or unconscious, and conversely, every change in the mental-emotional state, conscious or unconscious, is accompanied by an appropriate change in the physiological state." When considered in conjunction with man's demon-

strated capacities for self-control, he points out, this principle implies the potential for total psychosomatic self-regulation.

Implications

The Menninger studies of internal awareness have a number of important implications. In education, for example, Dr. Green has noted that "much of the scholastic success of a student is a function of his ability to control and direct his attention, to concentrate his mental and emotional forces. These are skills that are accepted as necessary, and although it has been urged, they have not been taught in our schools, perhaps because they have seemed intangible and unteachable. In this research, subjects are trained to direct attention and control concentration in various ways. The development of systems of training in these techniques, suitable for transfer from the laboratory to the school, is a need and a possibility for the future."

The investigators' most recent work in Alpha-Theta (AT) production is relevant to the enhancement of creativity in children and adults alike. There are scores of anecdotes, as well as the findings of studies of creativity, indicating that truly innovative ideas are born not in the conscious mind, but in some level of mind where consciousness and unconsciousness overlap. This is the AT reverie state that the Menninger team is exploring; their studies in this area promise to yield new insights into the creative process, and to suggest practical methods for enhancing creativity.

These studies also have relevance for the science of human behavior, psychology. In Dr. Green's view, "psychology has long suffered, at least in the United States, from the exclusion of 'attention' and 'consciousness' because these words could not be operationally defined. Now it is hoped to help reinstate these once-abandoned concepts through the use of feedback techniques, and even more, help reintroduce volition into experimental psychology."

Finally, as noted in an earlier section of this report, the success of the researchers' work in training naive subjects in self-regulation of physiological processes bears revolutionary potential for the field of psychosomatic medicine. On the basis of their findings, there is reason to postulate that in humans virtually every physiological process has psychophysiological ramifications and may become amenable to volitional control. Speculating about one specific application of physiological self-regulation, Dr. Green noted that the elimination of warts through hypnosis is possibly a function of local blood-flow diminution. "In appropriate situations," he concluded, "voluntary starvation and absorption of cancerous growth through blood-flow control might be found feasible. This would be a challenging area for research, and might lead to an understanding of some of the presently unknown factors responsible for spontaneous remission of malignancies."

Bio-Feedback Techniques to Control Brain Functions

Gay Luce, (M. B. Sterman, Veterans Administration Hospital, Department of Anatomy, UCLA, Investigator), *Mental Health Program Reports -5*, National Institute of Mental Health.

Ironically, Western man has needed sophisticated polygraph instruments to give him access to himself. Unlike the yogic masters who have developed empirical disciplines to control their bodies and minds, Western people have so externalized education and medicine in their attempt to manipulate the environment, that they are out of contact with themselves. Most of us are uneasy within our own skins. We have learned to be afraid of our physiology and of the mysterious jelly-like computer in our heads. When in trouble we have learned to passively accept external help in such form as drugs, and never meddle in the governance of our own survival. However, a revolution in self-concept is occurring, due, in part, to a small handful of American scientists who have been using laboratory instruments to enable men and animals to sense formerly unsensed states, and to control physiological functions that have long been thought involuntary.

Most people still feel that experiences such

as seizures, chronic insomnia, rapid changes in blood pressure, general nervousness are all, in different ways, involuntary, inaccessible to the individual's will. Yet by instrumental conditioning, or biofeedback, humans and animals have learned to summon up and sustain particular brain-wave patterns, to control gastric secretions, blood pressure, and even to fire single nerve fibers one at a time. Dr. M. B. Sterman and his associates at the Sepulveda VA Hospital and UCLA have gone further. After training animals to produce certain brain waves, they have begun to trace the neural regions involved and to study the after-effects on behavior. They have seen intimations that this new kind of instrumental training might be used to profoundly alter the quality of sleep, or responses to drugs, even perhaps to modify temperament. Will epileptics one day learn to control the foci of seizures, and will tense youngsters be taught to become relaxed adults? Ten years ago these questions would have sounded farfetched but today they sound more like the promise of future medicine.

Life is a continuous, if random, education in which our nerves and flesh program responses to surprise, to anxiety, to delight, to all situations. The habitual manner in which the physiology reacts to stress may result in psychosomatic illnesses, for until now we have had no way to communicate with an individual about "unconscious" habits of capillary constriction, or gastric secretion, or muscle tension. However, an individual wearing electrodes and hooked up to a receiver-amplifier known as a polygraph can be signaled each time he reduces his heart rate or tenses his forehead muscle, or when his brain emits an alpha rhythm (an even wave of about 60 microvolts in amplitude, and 9-13 cycles per second [cps]). Feedback can inform him each time he emits this rhythm, so that he can begin to identify the seamless, qualitative mental change that accompanies the signal. Instrumental conditioning is similar. An animal's brain waves may pass through a filter which activates a switch after it receives certain configurations and automatically opens a food hopper, rewarding the animal for that brain wave. Biofeedback and instrumental conditioning enable an individual to sense and control a formerly unknown internal state, to which we have had no access without instruments.

Applications

Already it seems likely that people with insomnia will benefit from feedback training in the coming decade. This form of therapy may, indeed, replace barbiturates and tranquilizers. Data on the sensorimotor rhythm clearly demonstrate how the use of one's mind, a repeated state of consciousness, even just a limited form of motor control, influences sleep for a long time thereafter. Cats that were trained to sustain this sensorimotor rhythm showed longer sleep epochs, and more quiet sleep, a month after a conditioning. However, when cats were rewarded for maintaining a desynchronized rhythm characteristic of intent alertness, they were more restless, and their sleep epochs were shorter than those of the spindle generating cats. No mistaking the fact that habitual states of mind affect sleep. However, it now seems likely that a person who is agitated and sleepless may not have to change the content of his thoughts to become more relaxed; for without psychiatric treatment, he might learn to alter brain-wave rhythms toward a mode, or level of being, that is more relaxed. If such conditioning persists in man as it does in cats, perhaps childhood conditioning can produce permanent changes in the neurological structure.

A revolution in self-concept and self-treatment is at hand. As this research proposes, we may modify the brain without surgery or drugs, and produce emotional, temperamental changes without lengthy psychiatry. Beyond the imagining of the Eastern mystics, who follow a discipline based on empirical lore, Western man may soon have the ability to train and explore his brain in unprecedented detail. . . .

Training in internal functions is totally random at present. Life poses a continuous series of challenges to which the body reacts, developing habits of response in a haphazard

fashion during infancy and childhood. These responses may become part of the structure of the brain. A nervous child who reacts to novelty with anxiety, and has trouble sleeping, is likely to become increasingly nervous as adolescence imposes further stresses upon his system. At present, nobody can really help this child, for his temperament is accepted as given and he is likely to be treated from outside, possibly with drugs rather than training. Children grow up without the least instruction in fundamentals of survival and health. Like the victims of a capricious god, they experience a range of moods, terrors, and exhaltations, the helpless recipients of multitudinous sensations of fatigue, tension, and pain and they are never told that the nervous system that subjects them to all of this is their own instrument, and one they can learn to manipulate. At present, nobody can detect what a child is doing when he fails to learn, and nobody offers training in concentration. Neither schools nor parents communicate directly with children about internal states. Until the advent of biofeedback, it was not possible to sense a child's feelings through instruments, and teach him to "feel" differently at will. If it is possible for a cat to resist convulsions by brain-wave conditioning, it does not seem inconceivable that a human being can learn to turn on a state of calm, or of relaxation, so that it modifies the unusual level of tension he experiences. Control over autonomic functions such as heart rate, blood pressure, and temperature is probably not far off. In the more distant future conditioning may enable individuals to awaken and recall dreams, to utilize their memories, to evoke a range of fantasy and internal imagination that is now largely suppressed. Such a person may experience what few human beings have achieved—a sense of self-integrity and of mastery.

A Meditation Technique to Curb Drug Abuse

Antoinette A. Gattozzi and Gay Luce (Robert Keith Wallace and Herbert Benson, Thorndike Memorial Laboratory, Harvard University School of Medicine, Investigators.) *Mental Health Program Reports -5*, National Institute of Mental Health.

During the last several years an estimated 50,000-100,000 people have begun to practice Transcendental Meditation (sometimes abbreviated as TM) in the United States. This is a simple procedure in which an individual sits with eyes closed and mind somewhat passively focussed inward on a repeated sound, for about 20 minutes at a time. Although it sounds totally innocuous, the physiological effects are measurable and may indeed be profound. Transcendental Meditation has great appeal for students and has coincided with the diminution or abandonment of drug use among many meditators. The method is also adopted by businessmen and other professionals, perhaps as an antidote to the pressures of an excessively busy and externally oriented life. The research of Dr. Robert Keith Wallace (supported by an NIMH training grant at UCLA) has indicated that there are decided physiological changes during Transcendental Meditation that may make it beneficial to health and may help account for the growing adherence. During research for his doctoral dissertation, Dr. Wallace took a number of physiological measurements on volunteers while they rested quietly, and while they meditated. He found that during meditation—by contrast with ordinary resting—respiration rate, heart rate, and oxygen consumption decreased notably, and there were other physiological signs of profound relaxation. Subsequently, Dr. Wallace began a collaboration with Dr. Herbert Benson, a cardiologist at the Thorndike Memorial Laboratory of Harvard Medical School in Boston, who was also studying the physiological effects of Transcendental Meditation. Their survey of 1,900 meditators turned up the interesting evidence that drug use had declined after individuals began meditation. They plan to study 10,000 high school students in an effort to discover the effect of Transcendental Meditation upon attitudes and drug use. They also hope to study the effect of the procedure on patients with high blood pressure. Disciplines of Yoga and pure meditation have long been reputed to bring pervasive benefits to health, but it is only now that American physiologists and physi-

cians have the opportunity to study a sizeable population of practitioners.

Transcendental Meditation has an historical background in Yoga tradition. Now, as Eastern and Western philosophies meet, and large numbers of Americans search for a way of self-development in Asian spiritual traditions, one of the great benefits is likely to be an infusion of new concepts of health and of medical alternatives into Western medical practice. As Asian disciplines specify, each individual has a far greater ability to improve his health and influence his well-being than he is given to believe. Students, philosophers, psychologists and others who have been searching for a kind of spiritual development not easily found in the United States, have reached back to the traditions of the remote past—many of these seekers have begun to practice some of the many forms of meditation. . . .

Dr. Benson's investigation turned up one other possibility that compelled pursuit. Many of the people he studied claimed they stopped abusing drugs since they began meditation. Drs. Wallace and Benson followed up this observation in a retrospective study of students who had practiced Transcendental Meditation for at least three months. The researchers distributed questionnaires to the students, and 1,862 forms were completed and returned.

In the group surveyed, males outnumbered females by a sizeable margin: 1,081 to 781. The respondents had been practicing meditation an average of 20 months. Slightly more than three-fourths of the group were between the ages of 19 and 28. A large proportion had attended college or were college graduates. (This has been the composition of the national population of Transcendental Meditators, which numbered about 40,000 when the study survey was made in the summer of 1970.) Most respondents had reported using at least one illegal drug in the past; indeed, compared to data on randomly selected college populations, this group had experimented more extensively with a number of prohibited drugs—e.g., marihuana, heroin, LSD, and other hallucinogens.

The crucial items on the questionnaire asked about changes in drug-abuse habits since beginning meditation, and to these the group responded virtually with one voice: a huge majority reported they had stopped abusing drugs completely. Moreover, the longer a person had meditated, the greater was his change in drug abuse habits. For example, before beginning Transcendental Meditation, eight out of ten respondents smoked marihuana. After six months of practice, only 36 percent continued, while after 21 months or longer 88 percent had become nonsmokers. Similarly, while 48 percent reported using LSD before meditation, 97 percent declared themselves nonusers since starting regular meditation. Abuse of narcotics, amphetamines and barbiturates also declined sharply; only about 1 percent of the group were using them. The researchers also found a large decrease in drug-selling activity and a total reversal of formerly favorable attitudes toward drug abuse.

How important was practice of meditation in effecting changes in drug-abuse habits? In answer to this question, a high percentage of those who reported decreased drug use declared that Transcendental Meditation was extremely important in bringing about their change. . . .

In sum, the researchers conclude that Transcendental Meditation warrants further exploration as an alternative to drugs. Although their survey data were only suggestive, the problem of drug abuse and addiction has become epidemic among very young people, and is spreading rapidly despite the programs that have been established to counteract drug abuse. The effect of Transcendental Meditation may be desirable to many high school and college students for a variety of reasons that are, of course, not strictly physiological.

Meditation, like experience under many of the popular drugs, draws attention to the quality of being in the present tense, absorbing the mind in present experience but in a disciplined way. Busy high school students in large cities, like their busy parents, are constantly pressed to be goal directed, moving from one external project or demand to an-

other, rather than enjoying the sentient quality of being alive. The quest for inward experience, for self-knowledge and development seems to be a direct response to a culture in which the avenues are hard to find. Young people have difficulty communicating their drug experiences and their feelings about meditation because there is no vocabulary for internal experience in our language. No matter how stringent the cultural demands for external attention and skills, and no matter how programmed the individual, the single most important issue in his life cannot be summed up by tasks accomplished, skills learned, interactions, and consumption. Any individual has the right to have, as his primary goal in life, the full mastery, expansion, and enjoyment of self. Moreover, lack of self-fulfillment and total immersion in society has been implicated as a major factor in psychosomatic disease. In this sense Transcendental Meditation may provide an easy method for periodically gating out the many irrelevancies imposed by life, the demands, sensory inputs, thoughts, attitudes. In deep relaxation, a person responds less and less to sensory distraction around him, and in effect isolates himself in what might be called sensory self-deprivation, which may account for the enhanced slow alpha rhythm and other physiological changes seen in Transcendental Meditation. Unlike all the other situations of life, which are heavily conditioned, the meditator is not submitting to any external manipulation, nor is he attempting to force his concentration. Increasingly alone, in the grand universe of his own mind, his mind becomes its own experience, naturally and without coercion. In itself, this freedom to enjoy the experience of being may be a relief from incessant conditioning in a language that is linear, and with a manner of thought that is often based on mechanical concepts of human behavior. Such relief may be sufficient to provide a kind of profound rest, and with it physiological relaxation that is unobtainable except when the mind, itself, is permitted release.

The healthful and relaxing properties of Transcendental Meditation may indicate that the profoundest physiological relaxation and release from emotional arousal may require the release of the entire person, the release of the entire mind from its immersion in socially conditioned responses (for example, even our responses to heat and cold are shaped by our environment). In this sense, the already demonstrated effects of Transcendental Meditation upon the meditator's physiology, and the suggested effects upon drug takers and hypertensives, may encourage people throughout medicine to take a close look at the meaning of meditation for modern Westerners. As Hippocrates so often reiterated, it may not be possible to give therapy to a diseased part of a man unless he be treated as a whole. This holistic view of psychic and physical health is expressed in all the major Eastern philosophies that young Americans have begun to emulate.

A New Sense of Reality

Manas, March 7, 1973

[There is a] change in the sense of reality coming over the age. You'll remember all those deadly serious discussions of how it has become impossible for technical and professional journals to keep up with the expansion of "knowledge," and how important micro-photographing has become. Then there is the withering statistic that 36,000 books are published every year. How are we going to deal with this "knowledge explosion?" And so on. Facts of this sort put an end, in theory, to what used to be called "general education." Because of the vast increase in the amount of information available, no one person can hold enough in his head to be called "educated." So there are now elaborate means for "digesting" current research, complete with microfiche records and computer indexes, in the race to keep at least a few experts up to date.

Well, the entire pretentious project of organizing our knowledge may itself be out of date. For when an age changes, the old knowledge isn't knowledge any more. We may have some kind of delusion that what *we* know

can't be toppled over, but the fact is that it *is* toppling, has already toppled for a large part of the coming generation. The members of this generation feel differently, think differently, live differently. They even love differently.

They are simply not interested in the old sort of history, the old sort of science, the old sort of "studies." But if you tell them about a fellow who says he knows how to speak ant language, they nod and say, "Of course, that must be possible." To expect the young of this generation to respond to the things that youth responded to in, say, the 1920's is like expecting a child brought up in a socialist family to be excited by a story which turns on the fact that the beggar boy has royal blood running in his veins. There is a simple, almost primitive conviction that the world is alive, breathing, sensitive, and intelligent, and books which don't deal in this reality have no value to the new readers. . . .

Exploring the Future

Futures Conditional, Vol. 1, No. 1, Interview with Dr. Willis Harman.

Futurists are agreed that there are alternative futures within which mankind may live. Exploring these alternative futures and evaluating their probabilities is one of the concerns of Dr. Willis Harman, Director of the Center for the Study of Social Policy, Stanford Research Institute, Palo Alto, California. During a recent interview, we asked Dr. Harman why he felt that this was a time of greater change than previous historical periods of disorder and breakdown. A short selection of his comments are included here. The interview was conducted by James Shuman, joint author of "The Kondratieff Wave."

Today, our basic institutions are being challenged in a totally new way. The challenge revolves around the necessity for fundamental changes in the dominant belief systems of society.

In the Thirties, for example, discontent seemed to be centered around the idea that institutions weren't working right. People felt that if they could find out how to make the free enterprise system function properly we would overcome the depression and our other natural problems.

Today, concern centers around the need for change in the dominant ethic of our society; from an exploitative orientation to a self-realization ethic. This desire for self-realization is coupled with an acknowledgement of our interdependence, and an increased sense of awareness regarding our place in the whole system of things. With this has come a sense of responsibility for the whole.

This is a revolutionary change in every sense of the word. A change that goes deeper than the mere transformation of institutions. It will transform individuals so profoundly that they will actually try to live by their newfound value.

We are realizing that the economic system has developed a character of its own. We're forced into behaving in ways which are contrary to values we would like to hold. People are beginning to realize that the structure can change in such a way that the economic system in fact implements our chosen values instead of driving us away from them. . . .

There are alternatives. One is that the government take on more of the task of providing structured slots for all the people. We have professed for a couple of centuries that we don't really want to go that way. And I think there are many left who still don't want to go that way.

So what would be the alternative? Well, clearly the alternative is for the private and voluntary sectors to enable people to contribute their skills and their competencies.

However, real opportunities can't open up without some cultural shift in values, without some change in the incentives that are built into the mainstream economy.

Things that are taking place already indicate change is possible; for instance, every corporation is already feeling consumer pressures, environmentalist pressures. Every corporation is having to talk as though it were going to take a new attitude toward social responsibility—toward having other operative goals than maximizing return on investment to the stockholders.

As pressures mount, we'll get to a situation where in order to be "competitive," corporations will have to make good on this social

responsibility goal. And then, as the culture begins to expect this, you can think of all sorts of ways of changing tax and corporate laws so that this responsibility could be encouraged. It's not hard at all, really, to lay out a scenario of gradual change.

This change will not be rapid enough to be responsive to the demand, however, and there is bound to be a period of mounting disruption and mounting despair over where it's all going. I think we'll have to get a lot more worried than we are now before we will be willing to make changes to the degree that is required. Hopefully, I may be wrong because it is surprising to see what kinds of changes are taking place, for instance, in the business world in the last couple of years.

We simply have to change. Our choice is not whether to change or not . . . the choice is whether we change in painless or painful ways. My guess is that we're going to have to experience quite a bit of pain before we recognize the need for profound changes. I find it hard to imagine how we could escape having economic decline. The developed world is now operating on the basis of a set of beliefs and perceptions and values which can't be sustained for ecological reasons, for humanistic reasons, and because of the fantastic Faustian powers of violence that are available to us.

We're going to try many experiments in communes before we find what kinds of things are going to be considered to be workable. Another very important part is experiments that are going on in the business world, within corporations or in terms of new corporations. Some of the experiments will fail, but this does not minimize their usefulness. My guess is that the forms won't change nearly as much as the ways we use them.

Schooling Up for the Future

Dennis Livingston, *Media & Methods*, March 1973. Dennis Livingston is a Consultant in Education for Alternative World Futures in Cleveland, Ohio. The article gives a rationale for futures courses, suggests a structure and classroom projects, and offers a compendium of resources.

"Futurology" or "Futuristics" is an interdisciplinary field which trades in systematic speculation about alternative futures. The assumption is that while it may not be possible to predict *the* future, it is not only feasible but necessary to anticipate the options open to us. It is quite possible to set forth explicitly and coherently the finite number of choices that can be made about some particular topic, and predict the consequences of each choice for better or worse.

In the complex, rapidly changing world we live in today we obviously can't afford to wait until the harmful consequences of bad choices approach the disaster stage before we do something. Thus we have seen the rise of Futurology, those who practice it, and the signs of creeping professionalism—a variety of methodologies, institutionalization of Futurists in business and government, specialized forecasting concerns ("think tanks"), and the birth of futuristic jargon, journals, and associations.

There are several good reasons why courses in alternative futures belong in schools. One pedagogically respectable purpose is to tell students what Futurists do. Now that we rely more and more on unknown experts for important decisions, to hand even more of the planning over to professionals has serious implications for the future of democracy itself. If citizens are to take an intelligent part in decisions about where society is going, they should be acquainted with the various schools of futurism—know *what* Futurists are saying, the *techniques* they use in analysis, and the *limitations* of their techniques. Futurology is as yet more an art than science, and in the end a forecast is only the informed opinion of the human being who interprets the research data. How he perceives the data will depend partly on his own biases and view of what the future should look like.

One reason, then, for introducing Futures courses is to dissipate the air of mystery now surrounding the activities of Futurists, and to encourage students to critique the results of their work. A second reason for instituting Futures courses is that in the process of formulating and spinning out their own projections, students will become habituated to

thinking in terms of alternatives, consequences, and preferences when confronted with choices. This is valuable training in the age of Future Shock, the phenomenon Alvin Toffler identified as the conflict of too much change in too short a time. Schools can no longer assume that the society into which their students are moving will be more or less like that of the present. Change means choice, and students, like the rest of us, are already encountering hard choices in the present on how to work, how to live, and how to know what values to hold. These options will continue to multiply whether we are prepared for them or not. . . .

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Chapter III

BUILDING ALTERNATIVES: TACTICS, TOOLS, TECHNIQUES AND EXPERIENCES

Inventing alternatives is presently more an art than a science. The process seems to flourish more easily within certain kinds of people, the intuitive and adventurous, and among certain professions and walks of life.

These "tactics, tools, techniques and experiences" come from individuals and groups well along in the development of alternatives to drugs.

However, few of the selections were found in the literature of drug abuse. Some of the writers were surprised to have their work regarded as an alternative to drugs, since that was not their original reason for pursuing those lines of thought and action.

Most of the suggestions and aids are to enhance awareness, of self, others, the environment, and inner space. A number of exercises are concerned with making decisions consistent with one's value system, and with clarification and development of personal and group values.

There are suggestions for creating new settings and experiences; for clearer communication and better management of one's time, stress, and commitments.

A few selections deal with finding and tapping resources, evaluation, and some of the problems of "going public."

Alternative Pursuits for America's Third Century

Excerpts from *Introduction, Alternative Pursuits Rounds*, experimental materials to help groups invent and launch innovative projects. Designed by D. Sam Scheele for the National Institute of Mental Health, 1972.

What We're Into

Discovering new and better ways to gain satisfaction and meaning from life has become critical. To an increasing number of people, the promise of America has shattered, and the old ways of looking to the dream no longer work. Traditional approaches don't seem to produce pursuits that can take us toward a richer, deeper existence—toward new concepts to begin our new century.

ALTERNATIVE PURSUITS is a campaign to find out what we could be about: new relationships, new institutions, new activities, new directions, new environments, new involvements, new ideas.

Two premises fundamental to our search:

- Drug dependence, alcohol abuse, dropping out . . . all reflect choices made by people in limiting situations.
- Chemically induced synthetic experience becomes less attractive as choices for more vibrant life experiences are made available.

The search for ALTERNATIVE PURSUITS is too critical to be delegated to a few "experts." We are looking for help from

you—butcher, baker, candlemaker, banker, teacher, student, whoever you are. Right now, you have the skills and talents this campaign needs. Instead of trying to tell you how life in your community may be changed for the better, we think you know. It is almost impossible for a flow of invention and energy to spring up at the community level in response to guidelines and directions passed down from outside. The best ideas and the skills to carry them out are already there in your community. Use them!

Is This Something For George?

Maybe at this point you're asking, "Why me? I'm not even qualified." Let George do it. Because we left it to George, we're now in trouble. Change needs a "you." Everything begins with you, the you who steps forward from the ranks or who is tricked by the fates into being there when. And you have responded to our initial call. It requires a you to have a vision. What could become as a result of a you who cares and is willing to get personally involved? Things only seem to happen by themselves.

Are You Qualified?

Yes. Professional pedigrees are nice but they don't mean a thing here. You are qualified because you are where you are. You have friends and associates on whom to call for help. You know people you don't even know you know, when you need to.

What You'll Do

We want you to become involved in a "conference," a team effort that can introduce change to your community. The hall for this "conference" is the whole U.S.A. You'll participate from the town where you live. You'll form a team with other concerned people. Instead of moving people in this conferencing process, we'll be moving ideas. Inventing the alternatives will be . . . well, that'll be up to you.

We want you to become an instigator, to assemble a team of people who can work together. Any group with a variety of talents and interests can be made into your team. For example, a team might start with people like a newsman, a student, a pilot, a designer, a meddler, a meditator, a thinker, a doer, a tinkerer, a person. Men, women; old, young; hopeful, cynical; professional, neophyte; pragmatic, visionary—all can contribute.

Your mandate is to discover, invent, or transform at least one specific activity so that it can become an ALTERNATIVE PURSUIT that will make life in your community a bit deeper, richer, more satisfying. We'll provide assistance, connect you to interesting people with exciting concepts, introduce you to new experiences—but no magic formulas.

Your investment will be some of your time and energy. Your return will be the knowledge that you are applying pressure precisely at the cutting edge—inventing our future. You and your team will be working beyond the traditional. You'll be creating the new. . . . You'll do far more than talk. You'll act. There's no time for in-depth studies or referrals to committees. You'll dream, research, plan, experiment, implement. You'll come up with specific ALTERNATIVE PURSUITS and you'll go from there.

Some Specifics

What is an alternative pursuit that could effect the change that's desired? It is a new, fresh approach to any human activity and it offers involvements and rewards that can compete with the old, destructive approaches. It might be an innovative form or arrangement in education, policymaking, research, business, communications, public service, domestic life, interpersonal or intrapersonal relations. An alternative pursuit can be introduced wherever people are, and incorporated in whatever they are doing.

Here are some frontiers for new pursuits:

- The Arts
- New Technology
- Recreations
- Self-awareness
- Learning Experiences
- Social Arrangements
- Information Transfer
- Design of Environments
- Body Maintenance
- Sensory Manipulation
- Joy

These are just a few suggestions, indicators of some frontiers available to the search for ALTERNATIVE PURSUITS. Our potential is limited only by our imagination.

"About What to Do on Monday Morning"

To Begin, You Begin

"I went down to the Piraeus yesterday with Glaucon, Ariston's son, to pay my devotion to the goddess, and at the same time I wanted to see how they would manage the festival, since this was the first time they held it."

Thus starts one of the Western World's most significant books: Plato's "Republic." As much as any other, and far more than most, it shaped civilization for the next two and one-half millenia.

As Lin Yu Tang observed about it, the book "does not begin . . . with some such sentence as, 'Human civilization, as seen through its successive stages of development, is a dynamic movement from heterogeneity,' or some equally incomprehensible rot."

Just: "I went down to the Piraeus . . ." and a world was changed.

In Your Search for ALTERNATIVE PURSUITS

Don't be pompous.
Take a walk; look around.
See.
See again.
See beyond what is, to what could be.
Talk about it with someone else.
Take refreshment.
Walk.
Hang loose. Be open to its happening.
When it clicks, go!

Celebrations and Festivals

The Celebrations Group, Marilyn Wood, New York, N.Y. *Festival Music Company*, Robert Wood.

The Celebrations Group, consisting of dancers, musicians, graphic artists, composers, and designers, was formed by Marilyn Wood to help produce her series, "Celebrations in City Places." Her creation of environmental events, using "scores," gives the participator-performers a way to experience the environment freshly in sensory, architectural and kinetic terms. The data is then shared in "happening"-type events at the end.

The most ambitious of these events was the multi-media performance at the Seagram Building on Park Avenue, New York City. Traffic was re-routed for three blocks and bleachers placed on Park Avenue for the public to view the interplay of dancers, film, lights, and fountains. Dancers performed in the windows, lobby, and plaza of the skyscraper, flutists played in the fountains, and window-washers on scaffolding painted a strip down the entire 40-story facade. Films and slides of the public's everyday uses of the plaza in all seasons were projected onto a giant stretch-cloth sculpture. The public joined the dancers in the finale.

Another successful event resulted in the "Citysenses" exhibit at the Museum of Contemporary Craft in New York City, in which the public created the exhibit by drawing, taping, and performing their responses to scores they had taken into the cityscape first. Similar ideas have been applied to environmental events in Johnson City, Tennessee; Minneapolis; Detroit; Cincinnati; Columbus, Ohio; and London, and on a number of college campuses.

A score is a simple list of things to do. The following score was used for "A Day of Welcome to Spring in Central Park," for school children.

When you enter the park:

- Take one deep breath.
- Feed two squirrels
- Smile at three people
- Isolate four different bird songs
- Examine five different leaf shapes
- Touch the bark on six different tree-trunks
- Lie on the grass, face-down for seven minutes
- Trace 8 branches of a tree with your finger against the sky
- Climb up on a rock-face in 9 giant steps
- Run down a hill in ten leaps

Also, try to include these:

- Make a tunnel echo
- Greet a child
- Enjoy a playground
- Share a snack
- Hang from a branch
- Look down from a bridge
- Release a balloon
- Talk to a statue

- Walk some benches
- Float a leaf
- Make a fantasy for one of the towers of the skyline

Marilyn Wood, like other artists involved in communal celebrations, offers special sensibilities and skills to the mission of helping people to become aware of, and take care of, our environment. In her words, this is how she views the importance of her work.

"The group we formed is non-repertory. We are free, visible, and accessible to anyone who wants to participate in our events. We think that beautiful dancing ought to happen to everybody, not just those who decide they are "cultured" and buy tickets to the ballet.

"Our society has lost a tremendous source of vitality in separating art from the rest of life. For most of history art has been at the center of life, and everyone was "the artist." All of life was marked by communal celebrations of the cycle of life, birth, courtship, marriage, death—and the changing seasons. The whole cycle of life was experienced and translated into aesthetic forms by the whole community. I feel that we have a deep sense of deprivation in our society because we have now been placed in the role of being passive spectators. I find that people are really hungry to be included, to be allowed to find their own creative expression.

"All these environmental activities are important ways for people to become aware of the spaces and places they move through, and live in, and what they like and don't like about it.

"The structure of a festival or celebration allows people to experience themselves as a community. It used to happen on traditional holidays, but now all the holidays have been turned into occasions for buying. So we need to invent new holidays, new festivals, new traditions—without a commercial emphasis.

"I feel it is incumbent upon city governments and businesses to share their resources —the semi-public spaces, funds, and plans, with the artists and the community. We can do such beautiful things together."

Robert Wood, Marilyn's husband, founded and directs Festival Music Company. His alternative is making primitive-style musical instruments for communal celebrations. As a teacher in an experimental high school, he formed a group called "The East Harlem Drummers and Dancers."

What are they? Modern counterparts of primitive native instruments adapted for public communal use by untrained, often inhibited passers-by and public guests. Long marimbas made without regular scales, standing on portable small sawhorses, are made easily accessible. The lack of scales frees participants to experiment with new sounds without the need to play familiar music that might disturb other participants also improvising. Drums are made from telephone ducting or fibre sewer pipe with drum heads easily attached. There are many designs which can be made from cheap or discarded materials.

What are they used for? Public gatherings, planned and unplanned, where participation and a festive mood are desired. By their design, they provide a free, casual, non-competitive and non-exploitative form of musical and physical activity that relaxes social inhibitions. People are free to join in or watch.

How do they help? The program was developed as an arts activity for school children to learn hand skills and work routines, and to develop social skills by sharing their instruments with the public. The program helps people rediscover their basic primal interest in music and movement which many have lost through schooling. It provides a useful transitional work activity for adults and young people who have become discouraged in vocational pursuits.

For young people who have not ventured forth as "creative people," festival-making gives them opportunities to become part of the fluid contemporary social scene. They need not fear that their "performance" will be a failure. They have already created something for the enjoyment of others, and they are free to make music or watch others, or join in spontaneously.

The Invisible City

The Architectural Forum, May, 1972, An Interview with Richard Saul Wurman by Ellen Perry Berkeley.

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[Mr. Wurman, an architect in Philadelphia, is vice president of GEE! (Group for Environmental Education) and was chairman of the 1972 Design Conference held at Aspen Institute.]

Q: What is the Invisible City?

Wurman: The Invisible City is the environment as it is: unuseable and uncrackable as a place for learning.

Q: In what sense is it "invisible"?

Wurman: It is invisible for three reasons: one, because people aren't aware that it *can* be used. Two, because things are not available—you can't find out about them. And three, because things are available but not in a form in which you can understand them. For instance, I could tell you that you could go out and talk to a garbage man and learn something from him. But you're not going to, because you don't know what to ask him. And unless you can get over that anxiety, unless you can crack the resources of the city, you can't use them. . . .

Q: The Invisible City in general—where is it now more visible?

Wurman: When I thought up this idea for the conference at Aspen— . . . —I thought I knew of some people who were doing things. I knew of the Parkway Program in Philadelphia, and the Everywhere School in Hartford, I knew people in certain free schools, alternate schools, who were thinking of using their environment for learning, we were involved in GEE! turning people toward their man-made environment. But now in the last two months I have found that it's not just a few things, it's thousands.

In doing this conference, I believe I've hit upon the one thread that connects all the alternative educational programs in the U.S. today. I believe this will be *the* major option in the major school systems in the U.S. in five years—an institutionalized (I hate the word) organized option to allow children, in a major way, to have experiential learning from using their environment. Really using it, not just in field trips—this will be part of our educational scene, it is the next thing. But using the man-made environment means that the man-made environment should be made usable. . . .

Recently it has been occurring to thousands of people to look to their environment for learning.

For instance, here's an article in *Newsweek* on this college without campus, Minnesota's newest State college, above a drug store in downtown St. Paul. Here are articles on a whole bunch of "universities without walls," open universities, campuses where you get credit for doing jobs. Two years ago this didn't exist. There are universities without walls at Antioch, Goddard, Skidmore, Morgan State, Howard, Loretto Heights, NYU, University of South Carolina. The new campus of the Chicago State University talks about using the city for learning. And there's an open university in Denver, which is having a branch in Aspen.

There's a group out in San Francisco called Inner Action, and they're running a program called Symbas, in a warehouse. Found space is part of this whole idea, using the city you already have, instead of tearing down warehouses. Building a new school with a fence around it is the antithesis of involvement in a community.

There's a school without walls in New Rochelle, N.Y., in Albuquerque, in Rochester, in Seattle, in Hartford, in New Orleans. In Washington, D.C. there's a You and Me School; in Cambridge, a Turnbridge School; in Daly City, California, a Wilderness School; in San Francisco, a project by Inner Action called Urban Outward Bound, putting kids in the city and seeing if they can survive. There's a bus school called "Wheels" in the Bay Area; there's the Lowell, Massachusetts experiment, attempting to make a whole town into an environmental park; there's the Athenian School, an urban semester in Mt. Diablo, Calif. There's Metro School in Chicago. And many more.

Q: It's happening all across the country, isn't it?

Wurman: Yes, things are mostly getting solved in the problem cities. When you have a war, you invent a bomb. But you also find

things happening in places that aren't in such desperate straits. In some places it's happening out of desperation; in other places, out of inspiration. . . .

You can learn from your environment in many ways. Just finished doing a book called *Something More You Can Learn from Your Schoolhouse*, which says, suppose you *have* to be in your schoolhouse, how can you live the fantasy of learning from your environment while you're still in a building. And that idea is also part of the Invisible City. How can I be in this room and understand the relationship of this room to a city, to a community, to how a community is made, and why it's made, and how it functions, so that when I get in that community I can look at it and how it functions and how it is made and respond more to *it*.

Your whole schoolhouse can become an environmental laboratory, because the building has an electrical system, a water system, a waste system, a movement system, it has social interaction, it has groups in spaces, it has a population, it has a neighborhood.

Another idea: what are the options in your immediate neighborhood? What can you learn in a ten-minute walk? What can you learn walking around a block? I've taken walks with high school kids in Parkway, and kids in St. Louis and Tennessee and Minneapolis, and the only rule we have is that they can talk about anything but how it looks. They can only say how it performs.

Q: You are doing a "Yellow Pages of Learning Resources" for the Aspen conference. What is that?

Wurman: . . . We have found that the biggest ego-trip in the world for people is talking about what they're doing—garbagemen, people at a food distribution center, anyone. People respond as soon as they're asked. People who don't know they're teachers, telling people what they're doing, people who don't know they're students.

What can you understand about a process by standing on a streetcorner? What can you understand by understanding the power distribution of the city? What can you learn from a place? For instance, at a hospital you can learn not only about medicine, but about bookkeeping, food preparation, administration, many things. How can you crack it? How can you know what to ask of it? How can you see how *rich* everything is?

The *Yellow Pages of Learning Resources* will be a prototype: it will have about 100 people, places and processes that are available in any city for learning. A post office and postman, a TV station, the library, a quarry, a locksmith, a bakery, a bricklayer, a drycleaner.

What can you learn at a vacant lot? Most cities have many vacant lots. Invariably they stick out in a block of otherwise good housing like a missing tooth. People complain about the hazards and ugliness of most of them and most of the time nothing gets done. But vacant lots, liabilities though they may seem at first, can easily be converted into assets. Learn from a vacant lot as if you were an archeologist. How did the lot become vacant? Did it ever have a building in it? If it was never built upon, can you figure out why it was an undesirable lot? What kinds of junk and debris have piled up? What can you learn from the junk and trash that have collected? Why has this material collected here? What can you reconstruct about the culture of the people who lived around the lot? And there's an action program—clean it out, make it a useful play space, make it an added amenity in the neighborhood, and so on.

What can you learn from a sports stadium? And what can you learn about city planning? First I found it hard to believe that my city was actually being planned. But that's what I heard. It was hard to believe because of all the old dilapidated buildings and the constant traffic jams and air pollution and the obvious need for more public facilities, like parks and playgrounds, health centers, schools, and new buildings. But I'm not the type who can sit back and believe something just because people tell me it's true. I have to find out things for myself. So I decided to make a trip to City Hall and find out what city planning is all about.

What can you learn at City Hall? What can

you learn from a carpenter? From an architect?

Learning Fair

Susan Sands, *Saturday Review*, December 9, 1972.

It happened at Peninsula School, a forty-seven-year-old, family-staff-owned cooperative, the "oldest free school in the country," site of the first New Schools Conference in 1969.

What was it? Fifteen "workshops and playshops"—Bead Game Music, Kids Teaching Kids, Gestalt Smörgasbord . . .—and forty ongoing events—Mobile Solar Sculpture, People's Computer Center, Tree Loom, the Alexander Technique. . . . All spread over two days and sprinkled among the oak trees of the six-acre school site and the rooms within Peninsula's main building, a green Victorian mansion. "Come together as participators, innovators," read the announcement.

"I was sick and tired of conferences," said Bob Albrecht, who came up with the idea for a learning fair and served as its codirector. "A fair was a way for a lot of us interested in new styles of education to get together, to let the public know what was going on, make money for the school, *and* have fun." Albrecht, a mischievous-looking man with a remarkable gray, blunt-cut beard, was one of the original founders of the Portola Institute (*Whole Earth Catalog, Big Rock Candy Mountain*). Now he's part of a Portola offshoot, the new educational group called Zephyros ("A gentle refreshing breeze"). He's also a Peninsula School parent and board member.

Pen director Barney Young, a rotund man of infinite calm, saw the aims of the fair as those of his school. "We want to loosen people up so they recognize all kinds of learning—emotional, physical, intellectual, mystical. Learning has to be happening in every conceivable area." Learning should be joyful, open-ended, exploratory. The fair, like a good school, should also urge "direct action involvement" in each event, heeding Dewey's maxim that abstract knowledge grows out of real experience.

The fair was not only for children, Young stressed, just as Pen School is not only for the 230 pupils from three to thirteen years old who regularly attend it. "A school is a place where parents, kids, the community, all of us, should be changing. There should be no artificial barriers between kids and adults."

Five dozen or more persons, professionals and nonprofessionals both, served as fair teachers. They came from throughout the Bay Area, and they were of exceptionally high caliber. Among them, for example, were five members of Zephyros—that "learning collective" of ten or so individuals, each engaged in his own unique project to stimulate new ideas in education. Through Zephyros' most visible project so far, Ron Jones' Materials Exchange, hundreds of teachers and parents throughout the country are trading learning ideas and resources (partly through super-size publications called the "Deschool Primers").

More than 1,200 people went to the fair—some for three hours, some for two days—leaving behind about $5,200 for Pen scholarships. They tended to be hip rather than straight, and there was a notable lack of people over fifty. Some spent their time chatting over organic snacks or doing crafts; others hurried from workshop to workshop.

I went the workshop route myself. Here, then, are some notes and impressions from one fairgoer, an adult who learned a lot and liked it.

Life Games. A floppy, child-size puppet heaves into the air, then plops to the floor. A curly-haired four-year-old, grinning, apes the puppet and collapses into a heap. The game is designed to awaken "self-concept"—to urge a child to ask, "What do I look like? What can I do?" There are 199 such games in a kit called Amazing Life Games Theater (Houghton Mifflin). The Kit's creator, Ethel Young, who has taught young children for thirty years, says, "It's an answer for the teacher who's trying to open up her classroom. We give the kids a huge number of options so that each can find his own particular style."

Kids Teaching Kids. Relaxing on an orange-and-white parachute, four high school kids

are rapping with anyone interested in what they do. What they do is go into local elementary and junior high school classrooms, help out the teacher, and at the same time learn something about teaching, other people, and themselves. They're part of a Zephyros project that right now covers four schools and has ninety members. One girl says the younger kids "respond more to us than to their regular teacher." Their tough-kind advisor, Carol Young, nods, adding, "They don't come on as teachers; they're open to new ways of doing things. They're not full of rules."

A tight-lipped couple asks the fair's co-director, Lynne Sonenberg, "But where is the school? I mean, where are the desks?"

Pantomime Journey. We curl into balls, then unwind into our mightiest yawning stretches. We choose partners, mirror each other's movements in sequence, then both try being mirrors at the same time. Leader Cliff Trolin, who laughs throughout, takes us through some basic "appelle" techniques. We "hold" a bar and "handle" the bar, we carry tables, set tables, pour milk, eat steak, bounce balls. A thirty-year-old and a four-year-old "play catch" with a giant beach ball. I ask Trolin, an experienced pantomime consultant, when children acquire pantomime skills. "Usually between the second and third grade," he says.

A mime, this one in white face, cradles a curved piece of wood like a baby, then uses the same piece of wood to give himself a shave.

People's Computer Center. "Gotcha!" cries a twelve-year-old as he "shoots down" an enemy spaceship blipping across a computer screen. Another computer plays football and is on the short end of 35-0 route at the hands of a dignified middle-aged man. My computer plays "guess a number." I guess three-digit combinations; it signals "bagels" if none of the digits are correct, "pico" if a digit is correct but in the wrong place, and "fermi" if a digit is correct and in the right place. I try five times, and it types, "You got it."

Bob Albrecht runs this workshop. It's much like his People's Computer Center in Menlo Park, which, he hopes, will be a prototype for setting up "friendly neighborhood computer centers" everywhere. "We'd like people to think of us as the local bowling alley—a place to come have fun," says Albrecht. What about the schools? Another workshop leader says nearly a million students in grade school and high school are now getting some part of their education from computers. "A computer can respond moment by moment to the fluctuations of a kid's curiosity," he says. "Kids can learn to program computers as early as fourth grade."

Folk dancing "Zorba the Greek." Hand in hand, in a line growing longer each minute, people are twisting, kicking, shuffling, stomping, gaining boldness as the steps begin to feel right. It's an odd-looking, ragged sort of line—with some dancers three feet, others six feet, tall. Nearby a tiny flower of a girl sits alone in a cardboard chair, rocking quietly.

Videotape Workshop. A young man with the fiery intensity of a recent convert is creating bizarre, often beautiful, kaleidoscopic images on a TV screen by pointing a studio camera at it. He's getting a picture of the TV screen inside a TV screen inside a TV screen inside a TV screen. . . .

Into the room stride a grinning boy and girl carrying a Sony "portapak," a video camera the size of a cigar box, and a five-pound recorder. They've been out filming the fair even though they've never held such equipment until today. Workshop leader Suki Wilder, of Video Free America, says she's pushing for more use of the medium in schools: as a communications tool ("a student can set up a camera on his desk to show things from his point of view"); as a technological aid ("a biology teacher can show the whole class what's going on under his microscope"); for turning kids on ("kids who are really dunces in English really dig this"); for learning writing skills ("to work in video, you must organize, be clear, concise, specific").

Over by the mansion there's a white futuristic-looking pod: inventor Eric Reiter's "Mobile Solar Workshop," whose solar cells charge batteries that power a saw lathe within. Eric, a twenty-two-year-old whiz kid who hasn't gone past high school, also has some of his

"musical sculptures" along . . . an electric bass guitar adorned with a representation of a big foot, a "drum cello," a modified version of an Indian sitar. "I though I could improve on the ancients," says Eric.

Bead Game Music. We begin by constructing cardboard wheels with twelve spokes; on each spoke is a red, blue, yellow, or green bead. It's a musical abacus: push some beads out to the rim and you've got a chord. "This is a way of visualizing twelve-tone music so you know what it's going to sound like as you write it," says Peter Lynn Sessions, Zephyros member, a computer scientist and former rock musician. "With the bead game an absolute beginner can learn to compose twentieth-century music."

Sunflower Source. Mike Young, who looks as if he weighs 180 pounds, leaps onto a cardboard table and jumps up and down. It holds firm. The demonstration is Mike's way of advertising the strength of tri-wall—a three-layered, corrugated cardboard. Close by, a young woman is using an electric saw to cut a table top in the shape of a dolphin. Someone else carries away a new easel. Mike runs a resource center for teachers ("Sunflower Source") that carries tri-wall, toys, and other supplies for schools. Using tri-wall, Mike says, kids can make themselves what they use in their own classrooms. "Teachers have got to get the hell out of the abstract and into the physical so the kids can see." I decide to make three bookcases. That'll take two sheets of tri-wall at $2.55 a sheet. *Graffiti scraw'ed on the "I wish" wall: "I wish this was 1947 and Pen School was in Marshall, Illinois, and I was going to it."*

While I am still cutting up bookshelves, the fair comes to its close. I am reluctant to leave it, and I realized why: I have reopened doors into ways of learning that I had shut or that had been closed upon me years ago.

For I am a product of that educational process by which we are systematically and deliberately weaned away from what Jerome Bruner called the "left-handed" (visual, intuitive, imaginative) and toward the "right-handed" (verbal, rational, logical), that process which separates one kind of learning from another and rates each in terms of its usefulness to society and not to the individual.

That may be changing now in many schools for many younger children. But we adults and older children need support, encouragement, what Barney Young called "loosening up," to open the doors again—to realize that a variety of "life games" are equally important parts of our education. And that sort of encouragement a "learning fair" can provide. At Peninsula's fair the children were there as our guides, making creativity look natural and easy as pie. We learned from them that weekend. But for me it was only a start.

Alternative Vocations

Carroll Richardson, The Placement Center, California State University at Fullerton, Report on Conference on Alternative Vocations co-sponsored by the University and the American Friends Service Committee, Fullerton, March 1972.

Forgetting about money, what would you like more than anything else?

What's the most satisfying experience you've been involved in?

What skills and abilities do you have?

What do you need to learn and what can you do to learn those things?

Really, what would you like to do?

Those provocative and far-reaching questions are posed by the writers of *Working Loose*, a book on alternative vocations. It has been prepared by the New Vocations Project of the San Francisco office of the American Friends Service Committee.

These questions are taken from the real life experiences of hundreds of young people coming to the New Vocations Center in their search for a meaningful vocation.

The "Work Notes" of David Steinberg, one of the contributors of *Working Loose*, express the deepest feelings he had concerning his own search for a natural and vital vocational goal. In one of these Notes he says, "When I look for work I look for a way to express my existence. If there is no fixed job that lets me do that then I have to create my own. That's how we decided to start our own school. Creat-

ing a job is not easy, but I want to be me, not someone else's idea of what I should or might be."

David's words contain a good deal of the essence of the strong desire by many young people today to locate a vocational activity which is their own personal expression. Often the question comes in very blunt form to the vocational counselor:

"What do you have available *outside* the "establishment?"

In this blunt form, the question presents a clear picture of the fairly recent trend in U.S. culture in which young people looking toward their vocational future deliberately include some of their own most vital needs as a person in their list of requirements. One of these requisites is a vocational setting which gives them the opportunity to participate in the decision-making process while on the job. This is a more elaborate way of saying that they take the idea of democracy seriously (as their teachers and parents have perhaps insisted they do) and apply it to their place of work.

That a would-be employee insists on taking the concept of democracy into on-the-job matters directly affecting their use of time, space and energies is often a rudely shocking matter to potential employers. Hence a great many of the "traditional" vocations do not permit this opportunity. So an understandable conflict of interests develops: just as the would-be employer is hesitant to employ a new person with such personalized requirements, so the new vocational explorer shies away from occupational choices which do not appear to provide any significant personal choices while on the job.

An editorial in *Saturday Review* (Feb. 12, 1972) presented a clear summary of the background from which a large number of students approach their vocational choices today. Noting that change is proceeding with great rapidity in many facets of our society, the article describes both the institutional reaction and that of many young people:

"Clearly, our present institutions are ill-equipped to smooth the process of change. Large-scale, hierarchical organizations matched our needs as we grew into a nation of abundance. As John K. Galbraith pointed out in *Countervailing Power*, the formulas adopted by successful corporations were transferred to unions and then to government.

"In their earliest days many of these corporations were infused with a spirit of innovation and adventure. What got transferred, however, was a deadening system of organizational charts and rigid routines that are incapable of the flexibility and responsiveness now required to effect change. That is why so many individuals today choose to work outside, or around, established institutions—at community-run day care centers, storefront law offices, free schools, and neighborhood clinics.

"Enough people have taken seriously the phrase 'participatory democracy' so that a major new category of institution appears to be in the making, a kind of public lobby composed of groups like John Gardner's Common Cause, environmental protection organizations like the Sierra Club, and consumer movements like those inspired by Ralph Nader.

"Even within corporations there is a growing evidence of a new awareness of social responsibility. This awareness is still embryonic, and it is often pursued more for cosmetic than for genuinely altruistic reasons. But at least these great organizations are beginning to acknowledge that their sole reason for existence is not merely to maximize their profits."

Alternative vocations have at their core the idea that a person's abilities and life work must be directly meaningful to himself, utilizing his highest potentials and permitting a reasonable opportunity to participate in the planning process in matters directly affecting him.

The search for meaningful vocational opportunities, then, includes both a discovery of one's own important values (Who am I; Where am I going?) and a practical method of integrating these values into a worthwhile vocational lifestyle (How do I get there?).

Creative alternative vocations are those activities in which individuals choose to involve themselves in order to fulfill their basic

and creative needs, using their talents, imagination and energies in the most satisfying and useful manner possible.

The exploration of vocational alternatives implies the direct opposite of that educational and cultural provincialism which says, "This is the way we do it in our society; therefore, this is the way you will continue to do it. There is only one general path for you to go vocationally, and you are essentially powerless to make choices which are meaningful to you." A traditional approach of this nature may have been effective in another place or time, but it is no longer adequate as a basis for guidance today in U.S. society.

A Plan for Life Planning

Philip James, *Explore*, a publication of the University of California Extension, San Diego, 1972.

"Today is the first day of the rest of your life" is a cliche by now, but that doesn't make it any less true. The saying has different implications for different people, I suppose; but for me it bears directly on something that has come to be called "life planning."

Planning the rest of your life may sound terribly structured and predictable to you, but the kind of planning I have in mind remains flexible and responsive to changes in you and your circumstances. That is central to all good planning.

Whether or not you believe you have some sort of plan for your future, there are questions you can ask about your life: How much of my time is spent doing what makes me happy? Am I accomplishing the things I want to, things I dream about? Is my role in my community large enough? Am I being as physically active as I want to be? Am I reaching out in new directions, learning? . . .

I believe that each individual should receive instruction in the methods and techniques of lifetime planning in order that he can make use of them throughout his lifetime. This suggests that such instruction should be built into the pre-college educational program. I suggest that the *last quarter of the senior year of high school be dedicated to an intensive planning period for the future of each student.*

In my opinion, higher education has an important vested interest in a pre-college life planning program. Students who come to college with a clear notion of where they're going —or at least the range of reasonable possibilities available to them—will be more purposeful and easier to advise. They will understand the difference between education and certification. They will know what to expect —and what not to expect—from college and will govern themselves accordingly. Furthermore, a significant minority of college students come to us for the wrong reasons, such as family or peer pressure. Many such persons would take advantage of alternatives if they knew about them, and a life planning period would help them start to explore these. . . .

Let's briefly examine what I believe are three principal components of a planning program—self-analysis, instruction in the planning process and instruction in the range of options.

Self-Analysis.—Intensive self-analysis begins with testing. A comprehensive battery of tests encompassing general ability and interests, achievement and potential, specific skills, medical factors, and psychological factors (motivation, background, persistence, etc.) comprise the first few weeks of the program. The results of these tests are interpreted individually to each student, and his responses to those evaluations help to modify the interpretations. These individual counseling sessions continue regularly throughout the program. The counselor works with the student in the preparation of his life plan. Based on the results of the early parts of this self-analysis, students are grouped in small seminars according to their interests and capabilities. These seminars include many discussion sessions in which common goals and routes to them are explored and accomplished visitors in appropriate fields discuss their own perceptions of such goals and routes with the students.

The Planning Process.—Instruction about the planning process, planning methods, fore-

casting, etc., takes the form of a formal course with lectures and discussion sessions offered for all students. It is general in nature and stresses many different approaches to planning. A skilled instructor is in charge, and extensive use is made of visiting resource people.

Options.—Here also, a formal course is provided for all students. The content involves general discussions about career options (professional, technical, vocational) and leisure time options. Typical life careers in each category are described to illustrate future possibilities from various starting points, milestones required for various goals, etc. Both traditional and unusual pathways to goals are illustrated, and the course stresses the role of the individual in planning and working toward his goals and in overcoming apparent obstacles. The purpose of the course is to provide all students with an overview of available opportunities, some of which are completely outside the realm of experience for most students. Extensive use is made of visitors from all walks of life.

It can be argued that, if a life planning period is supposed to influence future decisions, it would be best placed early in the education process where it can affect decisions about the high school curriculum and the immediate post-high school period. I feel the senior year is better because the program is most effective when it is closest to the point at which students seriously face the post-high-school future, the maturity to take advantage of the program is greatest at that point also, and since the program replaces traditional academic content, it is easiest to accomplish if placed near the end of high school. Students are frequently tired after twelve years of academic subjects, and the program provides a welcome change of pace at a critical point in their lives.

Community Alternatives Pursuits Center for Youth

Lura S. Jackson, "Alternative Pursuits for America's Third Century: An Experimental Project," Project Report, National Institute of Mental Health, 1972.

One of the "new institutions" that a number of groups have explored, and one that has special relevance for drug prevention, is a Community Alternative Pursuits Resource Center.

Many models have been envisioned for such a center.

Some view it as a variety of programs housed in one building. Others think of such a center as coordinating separate programs. Components of such programs have sprung up in drop-in centers, rap centers and rehabilitation projects. Some see such centers as a variation on the traditional youth or recreation center found in many communities. But an alternative pursuits resource center would be radically different from the traditional youth recreation center.

It can be thought of as embodying a totally new idea. It could, in effect, be an "energy center" from which ideas, plans and programs radiate: which could ignite the enthusiasm and cooperation of the community in support of alternative programs for youth.

It could provide a setting in which young people might promote the alternatives theme, encourage a community awareness of the need for alternatives, and invent and launch alternative projects and approaches.

Alternative youth centers would devise and sponsor programs designed to meet needs for new experience, adventure, self-understanding and development, accomplishment, belonging, feeling important, discovering new abilities, and many other legitimate aspirations that many young people turn to drugs to fulfill.

An effective communications network would be an integral part of such a center. Switchboards and hotlines could provide two-way communications through which interested persons could learn about what's going on, be put in touch with others of similar interests, or get encouragement and assistance in "developing their own thing." Such an information network might utilize cable TV, radio, hotline counseling and referrals, newspapers and newsletters, even computer terminals.

In addition to its own programs, such a

youth center would reach out to encourage adult community groups—public, private, industrial, and voluntary organizations—to explore ways in which their resources and skills might be enlisted in behalf of innovative projects with true youth appeal.

Some groups and organizations are already working to encourage innovative volunteer projects in community services. Community colleges, extension courses and even some school systems are increasingly linking community resources into the curricula, and reaching out to provide the kind of learning that can enhance coping skills. (Unfortunately, the way the product is "packaged" frequently detracts from its youth appeal.)

A goal of an alternatives center would be to develop concerted community effort to identify and encourage the development of myriad new programs and activities that can put new zest and meaning into an adolescent's growing years. It would also serve as a focal point for creative planning and action to open opportunities for more realistic involvement of young people in community planning and decision-making.

The Trend Toward Alternative Public Schools

Robert D. Barr and Vernon H. Smith. *Transformation and Substitution: Profound Changes in Educational Institutions and Processes*, Program Suggestions with Background Papers, Institute for Educational Development, prepared for the Institute for Development of Educational Activities, Inc. I/D/E/A/, An Affiliate of the Charles F. Kettering Foundation: 1972.

There is a marked incongruence between American public education and the society in which it resides. While the society is alive with vertiginous flux and change, the school program has remained largely static. The future shock, the knowledge explosion, the cybernetic revolution—are all occurring in society, but not in the schools. The society is a pluralistic college of diverse peoples; a cultural mosaic of conflicting values and lifestyles. The school is monotonously monolithic; a uniform program with a single value norm that dictates everything from good behavior to good speech to good literature to proper dress. The society purports to be a democracy and places a high regard on individual decision-making and freedom of choice; the school is the antithesis of democracy. It is, as James Cass has said, "behind prisons and the military, the third most authoritarian institution in America." In society our youth are caught in a swirl of pressing conflicts and issues that demand rational decision-making, but in school, where we emphasize "how" to make decisions, the student is given few, if any, opportunities to make decisions. Regardless of race, color, creed, or the individual needs and diverse goals, all American youth are funneled into and forced to adjust to one basic educational program. Obviously, some fail to do so. These we have called disadvantaged, deprived, disruptive or dumb . . . or alienated. Too often these students exercise their freedom of choice in the only area the schools permit. Over a million a year choose to leave, to drop out.

Failure of Reform

In spite of marked improvements and impressive gains in a number of important areas, a decade of dedicated professional efforts to reform public education in America has yielded few significant changes. The situation in the early 70's seems little better than in 1960. Some argue that the situation may well be worse. Professional criticism of the schools is more severe than ever before, public disenchantment with schools is at an all-time high, and school drop-outs remain close to 40% nationally, even higher for the poor and the racially and culturally different. Increasing militancy among youth and the growing hostility toward archaic courses and authoritarian atmosphere have led to student protest, boycotts, and simply refusing to attend school. In some urban areas, absentee rates run between 40 and 60% daily. . . .

Even more disturbing than the failure of our efforts for educational reform is the discovery that our strategies for change had proved so ineffective. We had always believed that the schools could be changed through teacher-education, leadership training programs, research-development-dissemination,

experimental and model schools, and through the development of educational "change-agents." Now we are not so certain. . . .

Given the liabilities of most change strategies, educators are now wondering, "Where do we go from here?" For some, the search for an answer has led them to consider the development of new alternative public schools as learning options for all school youth.

Development of Public School Options

The idea of developing educational options as alternative public schools has generated a dramatic growth of interest during the last 24 months. Sessions on alternative public schools began appearing at the annual meetings of AASA, ASCD, NASSP, and other professional organizations. Articles and news stories began to appear, workshops were offered, conferences held, and reports began to spread that school systems across the country have already diversified their programs and were offering students, parents, and teachers a variety of alternative learning options within the domain of public education. Many have heard of the Philadelphia Parkway Program and of drop-out centers and street academies, but suddenly something more significant seems to be occurring. Berkeley, California, incorporated into its public school system 18 significantly different options; Seattle, Washington, developed 23. But that was not all. Similar though less ambitious activities were reported in St. Paul, Minnesota; Cherry Creek, Colorado; and Grand Rapids, Michigan. Alternative public schools could be found as far south as Tulsa and Dallas, in obscure rural areas in South Dakota and Kentucky, and in the urban surroundings of Ann Arbor, Michigan and Cambridge, Massachusetts. Today over 100 public school systems are planning, developing, or operating alternative schools.*

*The number of school systems now operating alternatives is based on a survey by the Indiana University, Educational Alternatives Project. The results of this survey will soon appear as a *Directory of Alternative Public Schools*. Concerning schools that are now planning alternative options in the mid-west alone, Indiana University's Educational Alternative Project is currently assisting Louisville, Kentucky; Hammond, Indiana; DeKalb, Illinois; Racine, Wisconsin; and Grand Rapids, Michigan with the development of educational options in their public school systems.

What is an Alternative Public School?

By definition, the term alternatives implies diversity. There is, therefore, no easy way to describe in general terms exactly what an alternative is. Certainly when public school alternatives are compared with conventional schools they are usually found to be smaller, more humane, more individualized, more flexible, quite often located in separate facilities, and involve a good deal of student and community participation. But, of course, so do many conventional public school programs. *Rather than suggesting a particular kind of school, the term options or alternatives is better used to describe a method of organizing public school experiences so that all students, teachers and parents have choices about their learning experiences. A school is an alternative if students have the right to choose or reject it. And since choice demands diversity, it is given that the alternative options must be significantly different from one another.*

While it is impossible to provide a comprehensive list of all possible alternative schools, most learning options usually fall somewhere within the following categories:

1. *Conventional Programs:* Within the framework of educational alternatives, there is no attempt to eliminate or replace the regular school program. Mario Fantini argues that about "60% of the users of public education, the consumers themselves, are satisfied with what they are getting." Fantini goes on to say, ". . . I may have some questions about this option and certainly I would want to improve it, but I don't want to scrap it like some people are suggesting. There are those who are happy with this option, there are teachers who are happy with it and there are students who are learning from it. So, for the next several years, the standard approach is a legitimate option."

2. *Open Schools:* Spurred on by the excitement over the British Open School, developments in North Dakota, and perhaps the romantic appeal of the free school movement, there are often groups of parents, students, and teachers who would like to replace the highly organized and systematic nature of

the usual public school with the more flexible, individualized and self-directed learning environment of the "open school."

3. *Schools Without Walls:* The community-based Philadelphia Parkway School has become a model for developing "schools without walls" throughout the nation. The school offers students over a hundred learning options scattered throughout the city.

4. *Multi-Cultural Schools:* Some school systems have attempted to satisfy the need for cultural awareness and understanding by establishing alternative public schools that have a racial, ethnic, bilingual, or multi-cultural emphasis.

5. *Dropout and Advancement Schools:* With a national dropout rate of close to 40%, and with rates for specific ethnic groups ranging far higher, many school systems have chosen to establish special schools for students who have already dropped out or who are identified as potential dropouts.

6. *Learning Centers:* Public schools have also begun to develop Learning Centers that target on a particular area or interest like the performing arts, ecology, communications, social education, and a wide variety of other topics. Students throughout a school system may choose to attend these centers for short mini-course experiences for part of their school day.

This list of alternative public school options in no way suggests an exhaustive description of possible learning alternatives. Since alternatives are developed as a local response to unique problems, there is no basic model or form for their development. Many alternatives are combinations of several of the above types.

Strengthening Alternative High Schools

Center for New Schools, *Harvard Educational Review*, Aug. 1972.

[The following excerpts from a study of the Metro school in Chicago will be familiar to most educators in alternative schools, both the problems encountered and the attempts to surmount them. There are also similarities to the experiences of participants in other alternative settings. If one keeps in mind the idea of "unlabeling" both problems and resources, one might profit from Metro's learning process, whether one's project is a school or other cooperative venture.]

In discussing alternative schools, we find it helpful to distinguish among *process goals, outcome goals,* and *specific practices intended to achieve these goals.*

Process goals, or ideas about the qualities of a healthy learning environment, are valued partly because they are expected to foster certain outcomes, but they are also valued for their own sake. This viewpoint stems from the assumption, common to many alternative schools, that school should not be considered merely as preparation, but as a crucial life experience in its own right. Thus, alternative school people often describe a desirable learning community in terms of characteristics like the following:

1. A close relationship based on mutual trust and understanding exists between students and staff.

2. Community decision-making is shared through active participation by students, parents, and staff.

3. The human and physical resources of the entire city become a major resource for learning.

4. The characteristics of the traditional curriculum and educational program are completely reconsidered. Irrelevant subject matter designations, grading procedures, and age divisions are either fundamentally changed or eliminated so that learning becomes a more natural and coherent activity related to individual needs and concerns.

5. Students assume a major role in determining the nature and direction of their own learning.

6. Students from diverse cultural backgrounds work together effectively and respect each other.

In addition to such process goals, alternative school initiators articulate various outcome goals—capacities they feel students should have when they leave the school. For example, many school founders hope that when students leave the school, they will:

1. Learn and act independently.

2. Effectively employ basic skills of reading, writing, math, and problem-solving.

3. Understand their own emotions and the emotions of others; possess skills and attitudes for effective interpersonal communication and cooperative action.

4. Understand social processes and pressing social issues and participate actively and effectively in the political process.

5. Feel a pride in their own cultural background, coupled with an understanding of and an ability to work productively with students from different cultural backgrounds.

6. Continue to develop strong individual interests and aptitudes.

School initiators begin with a set of specific practices they feel will be effective in achieving both types of goals. For example, many have felt that in order to promote student participation in institutional decision-making within the school (process goal) and to prepare students for active decision-making in later life (outcome goal), all important decisions about the school's operation should be made in a weekly community meeting of staff and students. To take another example, many have felt that to prepare students to live in a diverse society and to create a school community where there is respect and understanding between cultural groups, students should participate in a two-hour group counseling experience each week with a randomly selected group of fellow students.

As Metro High School's attempt to involve students in decision-making indicates, alternative schools have encountered a number of severe difficulties in efforts to realize such goals through specific, commonly employed practices. It would be premature to present any general theory about the nature of these difficulties—instead we hope to suggest ways that such analysis might proceed. However, there is one prevailing idea to which many of the problems of alternative schools can be traced—the concept of "organic growth." This key idea deserves special comment, not only because it contributes to many alternative school problems, but also because it frustrates attempts to analyze these problems. The concept of "organic" or "natural" growth suggests that once people are freed from the oppressive restrictions of the traditional school, a new learning community will evolve naturally as people deal with each other openly and honestly. There seems to be a widely shared assumption that both the individuals involved in an alternative school and the community as a whole can rather easily shed a skin of traditional habits and attitudes, and that from underneath the old skin will emerge a beautiful new man, new woman, and new community. But the experience of Metro and other alternative schools suggests that what emerges "organically" in an alternative school is not a new person or community, but rather those deeply ingrained patterns of thought and action of the traditional society and the patterns of functioning that govern the operation of any complex organization. . . .

If the organic theory of alternative school development had worked as people originally hoped, this confusion about goals would not be a serious problem. However, as direct democracy fails, as cooperative effort is frustrated, as the school's cultural bias produces group conflict, the diffuse notion of what the thing is all about produces a crisis in many alternative school communities. For example, many schools have discovered independently that direct democracy is not a feasible way to govern an alternative school and that students initially show little interest in becoming involved in any scheme of decision-making. These realizations create severe conflicts about goals and goal priorities. How much longer do we struggle along with the all-school meeting when it is clearly not working? Is testing this specific practice our highest priority or should we be looking for other ways to achieve the goal of shared student-staff decision-making? How important is concentrating our effort on shared decision-making anyway, as opposed to dealing with some of the cultural bias in our curriculum? Since students haven't come forward to participate in decision-making, do we conclude that student involvement isn't important to the growth of the school community and drop it, or do we keep after students or force them to become

involved because it is absolutely necessary to prepare them to be active decision-makers in later life? When the disagreements are perceived as conflicts between various conceptions of the school's goals, then this realization provides a basis for clarification, analysis, and compromise. Often, however, such goal conflicts are perceived by the various sides as reflecting the bad faith, lack of commitment, or lust for power of the opposition.

As alternative schools begin to learn from each other, they must begin to create a *positive alternative tradition.* This tradition should provide detailed suggestions about viable approaches to reaching desired process and outcome goals. It should warn people against dissipating their limited energy in well-documented blind alleys. It can be developed without compromising the sensitivity to individual people and situations that has been a major strength of alternative schools. For example, this type of creative tradition is being developed by the open schools in England at the primary level where analysis of the goals of education, the role of the teacher, the structure of learning environments, and the nature of specific learning materials and activities has clarified key issues in a way that empowers people for future productive work rather than limiting them.

Letting the Kids Do the Moralizing

Eugene Trainor, as interviewed by Lenny Glynn, *Learning*, February, 1973.

[Mr. Trainor is one of six educators in Lexington, Mass., who developed a new drug education curriculum. An article in the same issue describes specific experiments from the curriculum.]

"Actually our program touches very lightly on drugs per se. The focus is on 'the chemical environment' as a whole. Partly this is because we found other drug programs too narrow and partly it's because concern for the environment is not restricted to adults; children are just as interested and concerned with pollution and other environmental problems.

"We felt that an ecological approach would be valuable just because every child consumes chemicals that affect his 'human ecology' every time he eats his breakfast cereal. We want to make available to children the information and concepts that will enable them to make intelligent decisions about using chemicals. Drugs are only a part of that field of decision, and 'drugs of abuse' are only a part of drugs.

"One reason that the curriculum is designed to be integrated with all subjects rather than handled separately is that the approach is encompassing. The type of consciousness the program is intended to produce embraces all disciplines. Also it provides more stimulating material than has been traditional in some areas. The idea was to provide drug-learning content that could conveniently fold into all subjects and still be valid math, English or science.

"We feel that it's especially important to reach children at the elementary level with materials that help them form values in regard to drugs. At early ages they are not under the social pressures of the drug cult; they can actually be more objective. But it's crucial to allow kids to form their own values; we don't moralize about drugs. The kids do all the moralizing and they do it on the basis of what they have observed in experimenting.

"It's great the way they take to this material. In the taste tests with diluted sucrose, their first response is to say, 'This tastes like something.' Then they try to find out why the taste changes with different concentrations, and they begin to talk about how different solutions are stronger because there is more material in them. They're almost ready to say that what's happening on their tongues is related to how many molecules of sucrose are in the solution they are tasting.

"Some of the brighter children punch right through the concrete to that level of abstraction, sometimes wrongly, but always fruitfully. What we want to see is kids forming their own hypotheses, arguing among themselves and really going up against the wall with their own strongly held opinions. They sometimes learn as much or more from each other than they do in the traditional give and take with the teacher. This holds true for discussions of basic values as well as factual material.

"The best time to introduce discussions about values is after the children have done some experimentation, say, using various concentrations of chloroform on water fleas. The issue of the effects of various concentrations of amphetamines on humans may come up naturally then without being forced. The kids begin to generalize and it's at this point that it's necessary to [illegible] with them and discuss the meanings and the moral implications of what they've seen.

"In forming values about drugs, role playing is especially valuable. We've developed skits that let elementary school kids, who are just beginning to form social values, try various models. They can play out roles and discuss them before actually committing themselves to those roles in real life. This gives us a chance to intervene in children's values before they harden.

"Eventually we'll take this program into the area of consciousness and the human need to alter it. Andrew Weil in *The Natural Mind* says that every culture has had some means of altering consciousness. We've included some material on this in the readings in the program. One of the discussion questions, for example, points out that many radical social thinkers and reformers—Gandhi, Thoreau, Emerson—achieved consciousness of a very high level without using even socially accepted drugs. Ultimately, the rationale that we may offer children for not using drugs is that they are a very inferior, risky and transitory route to wisdom and enlightment."

A Plan for Continuing Growth

David S. Armington, *Follow Through Project*, Education Development Center, Inc., Newton, Mass.

If we wish to reshape the school, we must give top priority to programs that foster continuing professional growth. Curriculum change and teacher education must go hand in hand, and this tandem development needs to occur within the school context, so that the growth of teachers and administrators can have a direct impact upon their institutions. . . .

In this age of the "knowledge explosion" it is difficult to generalize about the subject-matter content of the curriculum. There is probably no sacred body of information that all children everywhere must be exposed to. What is taught in any particular school or classroom will be strongly influenced by local conditions and objectives. How it is taught and the conditions under which children will be permitted to learn are our major concern.

Communications skills are important in all academic situations, and there too the learning environment is critical. We believe that the skills of literacy—reading and writing—develop more surely if they are not treated as academic exercises in a vacuum but are taught in rich environments which stimulate children's imagination and thought and foster their desire to communicate.

We believe, finally, that if children are going to live fully in the modern world, the schools must embrace objectives that go far beyond literacy training, the dissemination of information, and the acquisition of concepts. The accumulating experience in early childhood education in this country and overseas suggests that these larger aims must be taken seriously from the very outset of formal schooling, and that the environment which provides for them provides also a sure foundation for academic learning.

What are some of our educational aims? Here are a few that we think important, and which in some honest form are relevant to the education of children of all ages. Although we prefer to phrase them as questions, they could readily be rephrased into the style of curriculum objectives.

Do the children initiate activities? Are they self-directing? Do they take responsibility for their own learning?

Are they capable of intense involvement? Does their curiosity often lead to concern, and beyond concern to commitment?

Do they continue to wonder and to imagine, and do they bring their sense of humor into the classroom?

Are they willing to face uncertainty and change, and to tackle complexities that they

have not been taught how to manage? Are they unafraid of being wrong?

Do they challenge ideas for the purpose of reaching deeper understandings? Are they open and honest with themselves, with adults, and with each other?

Do they respect themselves, others, and the environment? Are they learning responsibility as an integral part of freedom?

Classrooms truly responsive to the needs and interests of young children will develop their unique "personalities," but they will also tend to have certain common characteristics. Although it is difficult to know what a child is learning at any moment, one can describe some of the characteristics of a classroom for young children in which good learning is likely to occur.

Here is a partial list.

1. There is a rich environment of materials for children to explore, and there are abundant opportunities for learning through experience.

2. Children's responses to the environment provide many of the starting points for learning. Activities most often arise from the needs and interests of the group rather than from a prescribed curriculum. When commercial materials and programs are used, they must be made available in ways that protect the children's responsibility for their own learning.

3. With guidance from the teacher the children plan their own activities drawing from a range of relevant choices.

4. Each child is free to explore an interest deeply and is also free to disengage when an activity no longer seems appropriate.

5. Typically, there is a variety of activities going on simultaneously, each child working in ways best suited to his interests, talents, and style.

6. There are few obvious barriers between subjects, and much of the children's work is, in fact, interdisciplinary.

7. There is minimum dictation by the clock. A flexible schedule permits children to learn according to their individual rhythms of engagement and disengagement.

8. The children talk with each other about their work and often work together. Their learning is frequently a cooperative enterprise marked by dialogue.

9. All forms of expressive representation—in the arts and in movement as well as in language—are considered valid and important.

10. Groupings are not based on fixed criteria such as IQ or reading level, but are kept flexible, shifting with the changing needs and interests of the children.

11. The teacher serves in a supportive rather than a didactic role, guiding the children, provisioning and structuring the environment. She is both a sensitive observer of and an active participant in the life of the classroom.

Strategies for Values Clarification

Sidney B. Simon, Leland W. Howe, and Howard Kirschenbaum, *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*, New York: Hart Publishing Co., 1972.

[The following examples were abbreviated by *Media & Methods*, March, 1973, and "offered to interest you in searching for further information and strategies for using valuing techniques in your teaching and your life. Try them on yourself, your family, and your friends."]

The Values Grid

This strategy will illustrate that few of our beliefs or actions fit the seven requirements of the valuing process. The activity indicates steps to take to develop stronger and clearer values.

Construct and pass out, or ask students to construct, a values grid as shown below:

Issue	1	2	3	4	5	6	7

Now, with your students, name some general issues such as Vietnam, water pollution, population control, abortion, race relations, bussing, or any others.

The students list the issues on the lines under *issue*. Next to each general issue each student is to write a few key words that summarize for him his position on that issue.

The seven numbers in the columns on the right-hand side of the paper represent the following seven questions:

1) Are you *proud;* do you prize or cherish your position?
2) Have you *publicly affirmed* your position?
3) Have you chosen your position from *alternatives?*
4) Have you chosen your position after *thoughtful consideration* of the pros and cons and consequences?
5) Have you chosen your position *freely?*
6) Have you *acted* on or done anything about your beliefs?
7) Have you acted with *repetition*, or consistency on this issue?

The teacher can read these seven questions to the students, or write them on the board, or the students can write the key words (those underlined) at the top of each column. The students then answer each of the seven questions in relation to each issue. If they have a positive response to the question on top, they put a check in the appropriate box. If they cannot answer the question affirmatively, they leave the box blank.

It should be pointed out that students are not being called on to defend the context of their beliefs. They are evaluating how firm their convictions are and how they arrived at them.

Public Interview

This strategy gives a student the opportunity to affirm and explain his or her stand on various value issues. It is one of the most dramatic strategies and one of the students' favorites. It's especially useful at the beginning of the year for helping students get acquainted on a personal basis. Keep the interviews brief—five to ten minutes at the most.

Procedure:

Ask for volunteers who would like to be publicly interviewed about some of their beliefs, feelings and actions. The volunteers sit in the front of the room or at your desk. You move to the back of the room and ask your questions from there. Review the ground rules with the class. You can ask any question about any aspect of his life and values. If the student chooses to answer the question, he must answer honestly.

The student has the option of passing if he doesn't wish to answer one or more of the questions. The student can end the interview at any time by simply saying, "Thank you for the interview." At the end of the interview, the student can ask the teacher any of the same questions put to him.

Sample Interview Questions

These suggestions are chosen from a large list of questions in *Values Clarification.* They serve as examples for general use with secondary students.

1) Do you watch much TV? How much?
2) What is your opinion on bussing?
3) Do you believe in God?
4) How do you feel about grades in school?
5) What did you do last night?
6) What do you think you will do about your parents when they get old?
7) What books have you read that you liked?
8) Would you bring up your children differently from the way you are being brought up? What would you change?
9) What would you consider your main interests in life?
10) Did you ever steal something? When? How come?

As you become adept at conducting the interview, you might suggest that the students select the topic they would like to be interviewed about.

Strategy #1—Things I Love to Do

Ask students (teacher does it with them) to number from 1-20 on a paper. Then suggest they list, as rapidly as they can, 20 things in life which they really, *really* love to do. Stress that the papers will not be collected and "corrected," and that there is no right answer about what people *should* like. It should be emphasized that in none of values strategies should students be forced to participate. Each has the right to pass. Students may get strangely quiet; and, at first, they may even be baffled by such an unschoollike task as this.

Flow with it, and be certain to allow enough time to list what they really love to do. Remember, at no time must the individual's privacy be invaded, and that the right of an individual to pass is sacrosanct.

When everyone has listed his 20 items, the process of coding responses can be started. Here are some suggested codes which you might ask the students to use:

1. Place the $ sign by any item which costs more than $3. each time you do it.
2. Put an R in front of any item which involves some RISK. The risk might be physical, intellectual, or emotional. (which things in your own life that are things you love to do require some risk?)
3. Using the code letters *F* and *M*, record which of the items on your list you think your father and mother might have had on their lists if they had been asked to make them at YOUR age.
4. Place either the letter *P* or the letter *A* before each item. The "P" to be used for items which you prefer doing with PEOPLE, the "A" for items which you prefer doing ALONE. (Stress again that there is no right answer. It is important to just become aware of which are your preferences.
5. Place a number 5 in front of any item which you think would not be on your list 5 years from now.
6. Finally go down through your list and place near each item the date when you did it last.

The discussion which follows this exercise argues more eloquently than almost anything else we can say for values-clarification.

Strategy #2—I Learned that I . . .

This strategy fits in with the one above. After students have listed and coded their 20 items, the teacher might say, "Look at your list as something which tells a lot about you at this time in your life. What did you learn about yourself as you were going through the strategy? Will you please complete one of these sentences and share with us some of the learning you did?"

I learned that I . . .
I relearned that I . . .
I noticed that I . . .
I was surprised to see that I . . .
I was disappointed that I . . .
I was pleased that I . . .
I realized that I . . .

The teacher must be willing to make some "I learned that I. . . ." statements, too. And they must not be platitudinous, either. Every effort is made for the values-clarifying teacher to be honest and as authentic as possible.

"I learned that I. . . ." statements can be used after almost any important value-clarifying strategy. It is a way of getting the student to own the process of the search for values. It should be clear how diametrically opposed "I learned that I. . . ." statements are from indoctrination, although it is possible to misuse this or any clarification strategy to get kids to give back the party line. On the other hand, using this strategy can begin to build that lifetime search for personal meaning into all of our experiences.

Strategy #3—Baker's Dozen

This is a very simple strategy which teaches us something about our personal priorities. The teacher asks each student to list 13, a baker's dozen, of his favorite items around the house which use PLUGS, that is, which require electricity.

When the students have made their lists, the teacher says, "Now please draw a line through the three which you really could do without if there were suddenly to be a serious power shortage. It's not that you don't like them, but you could, if you had to live without them. O.K., now circle the three which really mean the most to you and which you would hold onto until the very end."

It should be clear that again there is no right answer as to what "good" people *should* draw lines through and circle. The main thing is for each of us to know what we want and to see it in the perspective of what we like less.

Strategy #4—"I Urge" Telegrams

The teacher obtains blank Western Union telegram forms, or simply has students

head a piece of paper with the word *Telegram*. He then says, "Each of you should think of someone in your real life to whom you would send a telegram which begins with these words: I URGE YOU TO. . . .Then finish the telegram and we'll hear some of them."

A great many values issues come out of this simple strategy. Consider some of these telegrams:

To my sister: "I urge you to get your head together and quit using drugs." Nancy. (All telegrams must be signed. It is our affirmation of the need to name your name and to stand up for what you believe in.)

To my neighbor on the North Side: "I urge you to quit thinking that you are the only person to know what God wants." Signed, your student Rodney Phillips.

To my neighbor on the North Side: "I urge you to see that we have no other place to play ball and that you not call the cops so often." Signed, Billy Clark.

One of the things that students working with values-clarification learn to do is to find out what they really want. "I urge" telegrams help do that. Just think of the people in your own lives to whom an "I urge" telegram needs to be sent. The second thing students working with values-clarification learn to do is to find *alternative* ways of getting what they need and want. Take the case of Billy Clark's neighbor. The class spent some time brainstorming ways of approaching that neighbor. They talked about how to negotiate with a grouch, and how to try to offer alternatives in your drive to get what you want.

"I urge" telegrams are used several times during the semester. The students keep them on file and after they have done five or six, they are spread out on the desk and "I learned statements" made from the pattern of the messages carried by the telegrams.

Students also learn to use the "I urge you to. . . ." model to get messages across between student and student and between student and teacher.

An assignment I like to use, related to the "I urge" telegram, is to have each student get a letter-to-the-editor published in a magazine or newspaper.

Strategy #5—Personal Coat of Arms

Each student is asked to draw a shield shape in preparation for making a personal coat of arms. The teacher could go into the historical significance of shields and coats of arms, but the exercise is designed to help us learn more about some of our most strongly held values and to learn the importance of publicly affirming what we believe, that is, literally wearing our values out front on our shields.

The coat of arms shield is divided into six sections. The teacher makes it clear that words are to be used only in the sixth block. All others are to contain pictures. He stresses that it is not an art lesson. Only crude stick figures, etc., need be used. Then he tells what is to go in each of the six sections:

1. Draw two pictures. One to represent something you are very good at and one to show something you *want* to become good at.
2. Make a picture to show one of your values from which you would never budge. This is one about which you feel extremely strong, and which you might never give up.
3. Draw a picture to show a value by which your family lives. Make it one that everyone in your family would probably agree is one of their most important.
4. In this block, imagine that you could achieve anything you wanted, and that whatever you tried to do would be a success. What would you strive to do?
5. Use this block to show one of the values you wished all men would believe, and certainly one in which you believe very deeply.
6. In the last block, you can use words. Use four words which you would like people to say about you behind your back.

The teacher can do several different things at this point. He can have the students share among themselves in little trios or quartets. He can also get the pictures hung up on the walls and get people to take each other on gallery tours to share the coats of arms. A game could be played which would involve try-

ing to guess what the pictures represented. The class might try to make a group coat of arms to represent their living together in that classroom. In any case, the value expressions elicited in this nonverbal way are very exciting and lead to discussions which range far and wide. Incidentally, this strategy is a good one to use with parents to illustrate to them the power of the values-clarification methodology. It makes a meaningful exercise for an evening PTA meeting.

The Coat of Arms strategy illustrates quite well some things common to all of the values-clarification strategies. The teacher sets up an interesting way of eliciting some value responses. He establishes that there is no right answer. The strategy is open-ended and allows students to take the exploration to whatever level they want to take it. Finally, there is a chance to share with each other some of the alternatives that emerge from our searching. This whole process allows each student to focus on areas where he has some work yet to do in order to keep growing. The Coat of Arms can be done several times during the school year and the various shields compared and seen as measures of a student's search.

Conclusion

The five strategies used as illustrations of what values-clarification is must raise some serious questions in the minds of readers who have more conventional views of what the social studies should be. For one thing, I have used no standard subject-matter content: there is no history, no geography, etc. Yet, if one thinks through what the outcomes of a course will be making use of the five strategies, he will see the student emerging with a deeper sense of who he is, what he wants, what is precious, and what is of most worth in his and others' lives. Has the social studies ever done more than that?

Perhaps when the reader and author acknowledge how little help they received from their own education about making sense out of life, maybe then they will be willing to help other people's children learn the *process*, a lifetime process, of searching for a viable set of values to live by and perhaps even to die for.

The author is convinced that he can leave his own children no greater inheritance than the gift of knowing how to negotiate the lovely banquet of life ahead of them. That is indeed something of value.

Parent-Adult-Child

Thomas A. Harris, M.D., *I'm OK—You're OK, A Guide to Transactional Analysis*, Harper & Row, 1969.

[The concept of Transactional Analysis was originally developed in the 1950's by Eric Berne, M.D. as a method of group therapy. It has been described as "a new language of psychology," an intellectual tool to understand the basis of behavior and feelings. Its supporters emphasize that it provides a simple, easily understood mental health technique that can help people grow out of the tyranny of the past and be able to develop more fulfilling relationships. Transactional Analysis is based on the concept that each individual is a composite at any given time of three psychological states of being vying to influence his behavior. It is as if in each person there is the same little person he was when he was three years old. There are also within him his own parents. These are recordings in the brain of actual experiences of internal and external events, the most significant of which happened during the first five years of life. There is also a third state, different from these two. The first two are called Parent and Child, and the third, Adult. Insofar as Parent or Child psychological states dictate behavior, relationships with others may be distorted. Understanding the influence of these "recordings" from the past can make it possible to "turn them off", allowing for the development of a healthy psychological state as an emancipated Adult.

Transactional analysis is the method for examining the transactions that take place between the two people relating to each other ("I do something to you and you do something to me,") and determining which part of the multiple-natured individual is "coming on": which part of the person—Parent, Adult or Child—is originating each stimulus and response. Learning to identify Parent and Child in transactions involving others and ourselves is a key process in building a strong Adult.

Transactional Analysis constructs the following classification of four possible life positions held with respect to oneself and others: 1) I'm not OK, You're OK, 2) I'm not OK, You're not OK, 3) I'm OK, You're not OK, and 4) I'm OK, You're OK.

I'm not OK, You're OK is identified as the universal position of early childhood (the natural result of being small and helpless, no matter how supportive a family may be). By the end of the sec-

ond year, this position is either confirmed or gives way to Positions 2 or 3. Later the child may consciously change to the fourth position. Transactional Analysis deals with the processes and influences that help a person make this conscious change from feelings of inferiority to feelings of acceptance regarding self and others (I'm OK, You're OK). As a method for enhancing competence in relating to others, Transactional Analysis is being increasingly explored as a technique with implications for drug prevention.

Readers interested in learning about Transactional Analysis are referred to the full text of Dr. Harris' book. The excerpt presented here discusses the use of this technique with preadolescent children.]

When the five-year-old manfully strides up the walk on that celebrated first day of kindergarten, he takes along with him about 25,000 hours of dual tape recordings. One set is his Parent. The other, his Child. He also has a magnificent computer that can click off responses and produce brilliant ideas by the thousands, if it is not totally involved in working out the problems of the NOT OK. The bright little boy is one who has had lots of stroking, who has learned to use and trust his Adult, and who knows his Parent is OK and will remain that way even when he feels NOT OK. He will have learned the adult art of compromise (although relapses may be expected), he will have the confidence that grows from successful mastery of problems, and he will feel good about himself. At the other extreme is the shy, withdrawn little boy whose 25,000 hours of tape recordings play in a cacophony of shrill supervision and criticism to the low, steady rhythm of NOT OK, NOT OK, NOT OK. He also has a magnificent computer, but it has not had much use. . . . In a child who obviously has a school problem—disruptive behavior, day dreaming or poor achievement—one can expect to find the I'M NOT OK—YOU'RE OK a matter of continual preoccupation. School is a competitive situation with too many affirming threats to the Child and too few opportunities, at the start, for even token achievements to minimize the NOT OK. The early school years can be the beginning of a pattern of recurring testing transactions which underline the reality of his NOT OK position with associated feelings of futility and despair.

Throughout life the feelings of and the related techniques for coping with the NOT OK position, which the youngster establishes in the family setting and in the school, can persist into the grownup years and deny him the achievements and satisfactions based on a true sense of freedom to direct his own destiny. . . .

My advice to parents of a youngster who is having difficulty in school is to learn P-A-C, to take it seriously, and to begin to handle their transactions with their youngster, Adult to Adult, with therapeutic assistance if necessary. . . .

In 1964 I started a group for preadolescents, nine to twelve years old. The group met once a week. A group for their parents met every two weeks in the evening. These groups continued throughout the school year. At the end of the year, each child, with his parents, was invited to come in for a survey of results. The changes were striking. Even the physical appearance of most youngsters had changed; many children wear their NOT OK in their facial expression and posture, and there was noticeable improvement in both. All families reported an improvement in communication. The youngster felt he could talk about his feelings and explain his point of view without provoking a parental storm or a sulky impasse. Parents discovered they were able to make realistic demands and impose realistic limits without provoking a siege of acting-out behavior. The preadolescents and their parents were urged to use the "contract" concept, which is a statement of mutual expectations drawn, discussed and restated from time to time at the Adult-Adult level. When the contract was clear, where it contained the do's and don'ts as well as the consequences of the broken contract, the relationship between parent and child improved markedly. . . .

How to Listen so Kids Will Talk to You

Dr. Thomas Gordon, *Parent Effectiveness Training*, Peter H. Wyden Inc., Publisher, 1970.

[Parent Effectiveness Training is the name both of the book and of a program developed by the author

to provide courses for parents in communities. Dr. Gordon's system has been called "revolutionary" because it cuts through the controversy about discipline and shows parents the pitfalls of being either overly strict (authoritarian) or lenient (permissive). In P.E.T. parents learn an alternative for resolving family conflicts. This technique, designed to strengthen the family in doing its job of raising responsible children, is being incorporated into a number of drug prevention programs. For information on the P.E.T. training course, contact P.E.T. Information, Effectiveness Training Associates, 110 South Euclid Avenue, Pasadena, California 91101.]

Why do so many parents get "written off" by their children as a source of help? Why do children stop talking to their parents about the things that really bother them? Why are so few parents successful in maintaining a helping relationship with their children? And why do children find it so much easier to talk to competent professional counselors than to talk to their parents? What does the professional counselor do differently that enables him to foster a helping relationship with the children?

In recent years, psychologists have been finding some answers to these questions. Through research and clinical experience, we are beginning to understand the necessary ingredients for an effective helping relationship. Perhaps the most essential of these is the "language of acceptance."

The power of the language of acceptance

When a person is able to feel and communicate genuine acceptance of another, he possesses a capacity for being a powerful helping agent for the other. His acceptance of the other, as he is, is an important factor in fostering a relationship in which the other person can grow, develop, make constructive changes, learn to solve problems, move in the direction of psychological health, become more productive, and creative, and actualize his fullest potential. It is one of those simple but beautiful paradoxes of life: when a person feels that he is truly accepted by another, as he is, then he is freed to move from there and to begin to think about how he wants to change, how he wants to grow, how he can become different, how he might become more of what he is capable of being. . . .

Why is parental acceptance such a significant positive influence on the child? This is not generally understood by parents. Most people have been brought up to believe that if you accept a child he will remain just the way he is; that the best way to help a child become something better in the future is to tell him what you don't accept about him now. Therefore, most parents rely heavily on the language of unacceptance in rearing children, believing this is the best way to help them. The soil that most parents provide for their children's growth is heavy with evaluation, judgment, criticism, preaching, moralizing, admonishing and commanding—messages that convey unacceptance of the child as he is.

The language of unacceptance turns kids off. They stop talking to their parents. They learn it is far more comfortable to keep their feelings and problems to themselves.

The language of acceptance opens kids up. It frees them to share their feelings and thoughts. . . .

In working with parents in our P.E.T. course, we have demonstrated that parents can be taught these same skills used by professional counselors. Most of these parents drastically reduce the frequency of messages that convey unacceptance and acquire a surprisingly high level of skill in employing the language of acceptance.

When parents learn how to demonstrate through their words an inner feeling of acceptance toward a child, they are in possession of a tool that can produce some startling effects. They can be influential in his learning to accept and like himself and to acquire a sense of his own worth. They can greatly facilitate his developing and actualizing the potential with which he was genetically endowed. They can accelerate his movement away from dependence and toward independence and self-direction. They can help him learn for himself to solve the problems that life inevitably brings, and they can give him the strength to deal constructively with the usual disappointments and pain of childhood and adolescence.

One-Way-Feeling Glasses

Gerald Weinstein and Robert Bongiorno, University of Massachusetts, School of Education, Amherst, Mass.

"Tell me, Loretta, what would happen if you got stuck with One-Way-Feeling Glasses for the rest of your life?"

"Oh, that would be great, Mr. Weinstein! I would pick Love Glasses. Then I wouldn't have to hate anybody or anything. It would be beautiful!"

"What do you think about that, Iris?"

"I think you're crazy, Loretta! Suppose you were wearing your Love Glasses and you were swimming in the water and an octopus came after you?"

This bit of dialogue took place on NBC television between one of the authors (Gerald Weinstein) and two students from New York's Harlem with whom he had demonstrated his One-Way-Feeling Glasses. The Glasses are the device or technique developed by Gerald Weinstein for use with public school children in a unit of instruction having the self as content. This unit is one of an expanding repertory being worked out by those involved in the psychological education movement in the United States. Curriculum units such as this are designed not to increase the student's skill in handling the traditional subject matter, but to increase his self-awareness and to strengthen his identity. Its aim is to broaden the array of responses available to the student in any existential situation, to approach the kind of elasticity and openness portrayed in the Langston Hughes poem:

> I play it cool and dig all jive,
> that's the reason I stay alive,
> My motto is, I live to learn
> to dig and be dug in return.

The enhancement of the self is an educational goal proclaimed almost universally by educators in the introductions to their curriculum guides, and then just as universally ignored by them in practice. This hypocrisy hurts. Fortunately, something is beginning to be done about it by psychologically oriented educators. As psychologists emphasize more and more the enhancement of human potential rather than simply remedial aid for the mentally ill, educators are coming to accept courses whose content stresses the self. . . .

The first step in demonstrating the One-Way-Feeling Glasses was to put the students in a receptive frame of mind for using them by making them aware of the relativity of all perceptions. To do this the teacher drew two vertical lines of different lengths on the blackboard.

When he asked the class what they saw on the blackboard, one student answered that there were two lines and that one was longer than the other.

"Now think of these lines as two telephone poles," the teacher said. "What do you see?"

"One is farther away than the other," they responded simultaneously.

"Are they the same length or different lengths?"

"Now you can't tell."

"So you see, the same thing can seem very different at different times. It all depends on how you look at it. The way you feel about something or what your interests are can influence the way you see it too. A farmer thinking about which crop to grow and a pilot looking for a place to make an emergency landing, look at the same field and see it very differently."

Then the teacher held up two pairs of sunglasses, each with lenses of a different color. He explained that these were very special sunglasses, that each pair made the person wearing them feel only one feeling. With the green pair on, you would feel only suspicious. You would suspect everything, anything that happened or anything anyone did or said. The second pair were rose-colored "People-really-care-about-me" glasses. With them on, you would trust everybody and everything. You would feel that everyone liked you and cared about you and that the world was a friendly place.

A volunteer tried on the suspicious glasses. Looking at two of his classmates who were talking and laughing together in the back of the room, he said, "I wonder if they're talking about me. I bet they are. I bet they're laughing at me."

"Who's your best friend?" a student asked the volunteer.

"Joe."

"But," the teacher asked, "How did you read that question through the glasses?"

"Well, I was wondering . . . why does he want to know that? Doesn't he like who I go around with? Does he want to split us up or something?"

"That's exactly the way to wear suspicious glasses."

It became obvious very quickly that the class had caught on to the idea behind the glasses. The teacher warned the class that it was much easier to be suspicious than to be trusting and asked for a very strong person to try on the rosecolored glasses. Marco, the shortest boy in the class, volunteered.

"Would someone like to say something to Marco," the teacher asked.

"Hey, Marco," a pupil called, "Do you know you're a shrimp, and you're going to be a shrimp for the rest of your life?"

Marco stiffened.

"What kind of glasses do you have on, Marco?" the teacher prompted.

"People-really-care-about-me?"

"Right."

"I don't think he likes the way I look."

"Sounds that way."

"I think he'd like me to look different."

"Sounds that way."

"Well, in order for him to want me to look different he'd have to care about me some."

"Great, Marco—you got out of a tough one that time."

After various students had tried on both pairs of glasses and elicited responses from their classmates in a more or less unstructured way, role-playing was introduced. Three students played the family of a fourth student who wore suspicious glasses as they all sat around the table one morning having typical breakfast conversation. He was instructed to call out "freeze" whenever he wanted to stop the action to say what he was thinking or feeling. Then the same situation was role-played once more, but this time the student wore the rosecolored glasses. In this way the class could actually see how precisely the same situation might be interpreted in diverse ways depending on the expectancies of the interpreter. The dominant mood of the interpreter, his One-Way-Feeling Glasses, colored every remark that was made to him. Fulfillment of the prophecy was granted by the prophet himself.

The group quickly adopted the habit of thinking of people in terms of what kind of glasses they wore most of the time. It became a kind of game they could play. Without being aware of its philosophical and psychological source, the students were experiencing Husserl's concept of the individual "horizon." They were beginning to expand their awareness by using Bernard Lonergan's technique (derived from phenomenology) of consciously moving beyond one's ordinary "horizon" in order to weaken perceptual limitations.

To reinforce the new mode of thinking that had been introduced, the students were asked to list different kinds of glasses people might wear. Avidly they thought about themselves and the people they came in contact with and came up with such types as Show-off, Gloomy, Yes-y, Helpful, Nobody-loves-me, Sissyish, Scared, Flirtatious, etc. . . . Then they were asked to make a list of glasses that would produce the opposite effect of the ones listed above. In discussion it was decided that the four most common types of glasses, the ones that seemed to include most of the others listed, were Gloomy, Things-are-not-really-that-bad, Curious and Suspicious. To demonstrate the effect of these glasses, the students were asked to describe in two or three sentences their reaction to a series of situations wearing each of the four types of glasses. They were then asked to describe one individual from the perspective of each of those four pairs of glasses. It was hoped that this practice would make them more aware of the rigidity with which we often view others.

Peabody Power Game

George L. Peabody, Peabody Organization Development, Inc., 30 East 62 St., New York, N.Y. 10021.

[A few examples of specific exercises are presented for illustrative purposes. Readers should bear in mind that the success of a given game, exercise or simulation depends upon the purpose for which the exercise is given, the understanding of the participants of the purpose and ground rules, the skill of the facilitator, and most important, the discussion and analysis that follow the experience. Conducting group exercises is an art and skill requiring a great deal of practice and observation.

It is recommended that only an experienced trainer or facilitator conduct this simulation. The high pressures that can develop must be handled carefully.

Later in 1973, this simulation will be published under the copyright (c) POWERPLAY, with full instructions and solid theory for all group leaders to be able to conduct it effectively and safely. For further information write to George L. Peabody at the above address.

The *Peabody Power Game* is intended to provide insights into the use of power, and to help the "powerless" understand their condition and develop strategies to overcome it.]

Purposes:

1. To identify your self-interests and hopefully to accept them as valuable.
2. To experience yourself using power, using the three power strategies of collaboration, negotiation and fight.
3. For some to experience impotence and to realize that this is unnecessary.
4. To recognize your feelings about the use of power.
5. To analyse how power is used in this game and to compare it with how it is used and might be used back on the job.

How to Build and Use Power:

1. Power is simply the ability to get what you want or to get done what you want done. Since many people work for power they don't need and for goals they don't really want, it is essential that you first be very clear about what you want (your self-interest).
2. Then identify the people who have what you want or who have the resources to help you get it.
3. Find out what *their* self-interests are. To have power, you must be *seen* by them as being able to reward or punish their interests. Self-interest is the prime mover of people, and the specific self-interests in a system are the real values of it. These are the currencies of power at this time. Keep these currencies clearly in mind and you'll see things more clearly.
4. To be able to affect the self-interests of other people or groups, it is usually necessary to organize support systems (or coalitions) of people who have the same, similar or unconflicting self-interests. Even a *small* coalition will be seen by others as being able to affect their self-interests.
5. When you move with your coalition, be clear on which of the three strategies you are using. Use the wrong strategy and you will fail.
   A. Collaborate (win/win coalition) when x and y have the same, similar or unconflicting self-interests. If x wins, y also wins.
   B. Fight (win/lose coercion) when x and y have conflicting self-interests. If x wins, y loses.
   C. Negotiate (exchange or compromise) when x and y have conflicting self-interests but fight is too costly and flight is unnecessary; x and y value for value.
6. Most people see themselves as far less powerful than they really are. Some reasons:
   —They ignore the real currencies of power.
   —They forget that power is based on the way they are seen by others.
   —They hold on to untested fantasies about the power of others ("them").
   —They are unaware of their own resources.

—They think results vary directly with the strength of the applied effort. This is physical power.

—They don't know how to or feel uncomfortable about using all three power strategies.

—They are losers, afraid to go after what they want.

How the Game Works:

1. People will be in numbered teams and will mark the backs of their left hands with the appropriate Roman numeral. Each team begins with 20 power points. These *abstract points* are a currency of power which the "computer" recognizes, just as society recognizes votes or cash which are also abstractions. *Be sure to identify other currencies of power in this system.*
2. There will be 5 action periods. The first period will be 20 minutes. The rest will be 15 minutes each. During each action period, a team can do whatever it chooses to do in preparation for writing out and delivering the ballot at the end of each period. Some examples:
   —Identifying member self-interests and setting team goals.
   —Sending representatives to other teams.
   —Assessing self-interests of other teams.
   —Deciding and carrying out strategies tactics such as coalition-building, making deals, etc.
   —Writing and delivering ballot.
3. At the end of each action period, each team delivers its *secret* ballot to the computer. On the ballot is marked:
   a) Roman numeral of your team.
   b) Number of the ballot (1st, 2nd, 3rd, etc.)
   c) Number of power points your team has decided to bid on this ballot.
   d) Roman numeral(s) of team(s) in which your team is in coalition.
   e) Other instructions, if any. For example: Team II accepts 5 points from Team IV.

   The computer follows instructions about points *only*. Deals with other currencies can be carried out separately.
4. The computer will then secretly read the ballots and redistribute the points accordingly.
   a) *Winners take all for each round.* The team or coalition of teams which bid the most points will get back the points they bid and also win all the points bid by the other team(s).
   b) Any coalition must be recognized by all the teams in the coalition and so marked on the separate ballots. *See 3e) above. Similarly, any special instructions to the computer must be identical on the separate ballots.
   Suggestion: With secret ballots, teams might think about ways to hold other teams to their word.
   c) A team *may appear* to be in several different coalitions, but when its ballots are cast, it can only be alone or in one coalition of two or more teams.
   d) Team points accumulate or diminish with each round. After the last round, the team with the most points will be the winner of the game. However: anyone who gets all he wanted will have developed and used all the power he needed.
   e) On the 4th ballot, the points *won* by the winning coalition of that ballot will be doubled.
5. There will be a one-minute warning before the end of the action period, and a final signal one minute later. Ballots are to be delivered to the computer only during that minute.
   a) A late ballot disqualifies a team for that round and causes a 5-point fine. (Note: if that team is in a coalition, that coalition is, of course, weakened.)
   b) A team must bid 5 points or more, or be fined 5 points. If a team has less than 5 points, it must bid all its points.
   c) All fines go to the winning team of the action period.
6. Since no rules can cover every contin-

gency, the instructor will make observations and judgements which are in keeping with the purpose of the game.

Note: In an important sense, the use of power is never a game. In all situations, including this game, you are the one best qualified to determine and act on your self-interests. In and out of the game, you are responsible for your actions.

(The instructor functions as the computer, and it is wise for him/her to caution participants that he is also flesh and bone when the time comes for turning in ballots. In a competitive group, the game takes on all the seriousness that society attaches to power and the race against the clock to deliver ballots often becomes physically risky, especially for the computer.

Below is a sample ballot from a final round in which the winning team entered the final round in what appears to be a completely "powerless" state, and yet was declared the winner. As an exercise upon a exercise, perhaps the reader can explain how this victory came to be.)

TEAM NAME I
(Roman numeral)

BALLOT (circle one)
1st 2nd 3rd 4th (5th)

NUMBER OF POINTS YOUR TEAM IS BIDDING ON THIS BALLOT 0

NAMES OF TEAM(S) IN WHICH YOUR TEAM IS IN COALITION None

OTHER INSTRUCTIONS, IF ANY: The computer is instructed to assign all the points in round 4 to Team #1.

The Multi-Purpose Fishbowl

Gerald Edwards, *Reaching Out: The Prevention of Drug Abuse Through Increased Human Interaction*, Holt, Rinehart and Winston, 1972. Dr. Edwards' version of the well-known "fishbowl" exercise demonstrates its flexibility.

Fishbowl

A small group of students (1 to 8 persons) seat themselves in a circle ("Fish" in a fishbowl.) An empty chair can be placed as part of the circle. The remaining students form a larger circle surrounding the smaller group. The "fish" interact in discussion about a given topic. Each member of the outer group is to remain silent, listen actively and observe one member in the inner circle who faces him in a position directly opposite to him. Anyone in the outer circle who wishes to speak may do so by sitting in the empty chair. He may occupy the empty chair if he wishes to:

1. make an observation about *how* any of the "fish" are functioning in the fishbowl or make an observation about the total group. For example, he might report, "Lennie hasn't said anything," or "Chuck is talking most of the time," or "The group isn't attacking the task that was assigned."
2. ask a question, or
3. provide information or make a statement about the subject being discussed.

The chair *must* be vacated as soon as the person who fills it completes one of the three conditions, although a *brief* exchange for clarification is permitted. Be careful not to allow the empty chair to be occupied by one person for any great length of time. The idea is to interject information or give feedback to those in the inner circle. The "fish" may react to what was said or choose to ignore it and continue the discussion. The teacher may herself choose to occupy the empty chair in order to model the procedure and encourage its use. She might sit in the chair and say, "I can't hear you. Can you talk louder?" Another sequence might be to rotate some of the observers (outer circle) into the inner circle and have the inner circle students become observers.

An alternative procedure that the teacher might find useful is to direct each student in the outer circle to observe a *particular* student within the fishbowl. At a given signal the teacher stops the fishbowl discussion and instructs the observer-student to "coach" or give support to the "fish" he is observing, i.e., provide information about a particular subject or help him function more effectively

with other students in the fishbowl. Another procedure allows each "fish" to select a student(s) in the outer circle to help "coach" him instead of having the teacher appoint the coach(es).

In a large class, more than one observer can be assigned or selected to "coach" and support each "fish." In this way, *all* students in the outer circle can be assigned responsibility for their fellow students. Variations on the use of the fishbowl technique are numerous both in purpose and size. Reporting out, summarizing, discussing, interviewing and problem solving are some tasks a fishbowl group can assume. As few as two people can comprise a fishbowl where one person might interview the other or both persons can discuss a specific topic or work a problem. Since maximum participation is an essential purpose of the fishbowl, it is suggested that no more than 8 persons be included in the fishbowl interaction.

The Alter-Ego exercise can be structured in a fishbowl setting where observer/listeners can look on.

An alternative procedure is to permit the observer/listener to participate in the fishbowl by "tapping-out" one of the members of the inner circle. The observer/listener leaves his seat, taps a "fish" on the shoulder and takes his place in the fishbowl and remains thereafter unless he himself is "tapped out."

The fishbowl technique has unlimited potential for learning but its diverse usefulness and effectiveness can be diminished if the structure and ground rules for procedure are not clearly communicated and strictly maintained.

It is important that:

1. The assigned task should be clear, specific and manageable.
2. No talking takes place between the inner circle "fish" and the outer circle of listener/observers.
3. No talking takes place among listener/observers.
4. "Fish" remain silent and listen when process feedback is given by the listener/observers, though feedback may often induce defensive responses in "fish."
5. When an empty chair is used, the occupant remains only long enough to ask his question, make his observation or offer his informational comment—although brief interaction with the "fish" is allowed for the purpose of clarifying what was said.
6. The teacher explains that feedback should be intended to be helpful to the "fish," in order to improve their work and communication of skills. The "fish" can choose to completely ignore the feedback or deal with it in discussion or action. After the feedback each "fish" can be given a chance to report his feeling in a word or phrase.

Purpose

To observe and listen to a small group discussion as if that small group were isolated in a fishbowl. The fishbowl arrangement:

1. can be used as a means to:
   a) initiate planning
   b) report out or give feedback
   c) check direction and progress
   d) raise questions
   e) summarize learnings
   f) check out feelings
2. allows for thoughts, feelings and ideas held by a few participants to be heard by a maximum number of students.
3. allows for optimal verbal participation and active listening by observers within a given block of time.
4. heightens awareness of self and others through increased observation and communication skills.
5. provides opportunities, through coaching, for students to support one another and develop a sense of responsibility.

Theater Games

George Morrison, *Creative Spontaneity in the Here and Now*, New York, N.Y.

What is Taught in a Theater Games Course?

Theater Games is a system of training based on the work of Viola Spolin and is designed to develop the skills involved in improvising

scenes freely and playfully with others "on the spot" without elaborate prior agreements. Through the use of game structures, players are led to discover their own unique and personal means of creating character relationship, situation, and environment. Emphasis is on developing a true mutuality between players and encouraging a sensitivity to the non-verbal level of communication. The carefully chosen learning sequence of 20-25 games and exercises has been developed over a seven-year period of experience, experimentation and evaluation involving several thousand participants. Classes are fast-moving and experimental, and no outside work is required.

Do I Need Experience as an Actor, or Should I Intend to Become an Actor in Order to Take The Course?

No. In addition to the actors and directors who take the course, approximately 50% of those who enroll have no intention of pursuing acting in any way. Teachers, students, writers, psychologists, artists, lawyers, philosophers, mathematicians, doctors, computer programmers, trainers, dancers are among those who have taken the course.

Is it Similar to Sensitivity Training or Encounter Groups?

A heightened awareness of others is an important part of the experience of playing Theater Games, and a small number of the techniques used are derived from sensitivity training. The task of a Theater Games group, however, is the development of improvisational skills.

I am Trained as an Actor. What Does Theater Games Have to Offer Me?

Theater Games tends to develop a lively awareness and sensitivity to others. It is especially helpful in developing physical flexibility and alertness, quickness of response, ability to make inventive choices, and a playful, open way of exploring the here and now with a partner. The most recent example of the kind of work that can be developed through the use of Theater Games is Paul Sills' "Story Theater."

Is it Similar to Psychodrama?

No. Both the goals and means are different.

Is it a Form of Group Therapy?

No. Theater Games is not a therapy, though use is being made of it in therapeutic contexts. The mood of a typical group is playful but involved.

Will it Help Me in Life Situations Outside of Class?

Many participants feel that they have grown in the areas of human relations, communication, and self-expression, and for some this may carry over into other situations. Theater Games, however, is an activity best entered into for the involvement and creative satisfactions afforded by the work itself.

What is the Age Range in a Typical Group?

The majority of a typical group is between 25 and 35. About 10% are over 40. Students are not accepted under the age of 17. Typically, a group is composed of about 45% men and 55% women.

Can I Go On After I Finish the Basic Course?

Yes. Most continue with the Intermediate 7-week course and a limited number are then admitted to an on-going Advanced Workshop.

What Are the Most Important Requirements for Learning Theater Games?

An openness to new experience and an ability to learn from it.

Some of the Areas of Concern Explored in the Course:

- Thinking in the here and now instead of anticipating
- Getting in touch with yourself
- Communicating with another
- Handling breaks in attention
- Overcoming nervousness in front of an audience
- Communicating a relationship
- Awakening your senses
- Overcoming blocks to spontaneity and imagination
- Creating objects quickly and accurately

- Developing a non-manipulative relation to the partner
- Stretching physical and vocal expressiveness
- Overcoming inhibitions in relation to others
- Focusing your attention while in front of an audience
- Becoming sensitive to your "personal space"
- Permitting yourself to become playful
- Non-verbal communication: the message behind the words
- Non-verbal communication: the language of gesture
- Leading and following in a collaboration

Participative Decision-Making

Robert E. Horn, "Introducing Simulation with Simulation." *The Guide to Simulations/Gaming for Education and Training*, edited by David W. Zuckerman and Robert E. Horn, Lexington, Mass.: Information Resources, Inc. 1973.

In 1970 I was asked by the National School Boards Association to make a presentation to their national convention on simulation gaming to an audience that knew almost nothing about the topic.

I decided that they needed the experience of the fun, excitement, and immediacy that people find in playing simulation games before I could speak meaningfully with them about simulations. When I found no short exercise suitable for a limited time period, I devised *Participative Decision-Making*. . . .

This exercise will fit into most time slots available in parent-teacher meetings, in State, regional, and national meetings, and in class periods.

Participative Decision-Making is suitable for use with players from high school through college, graduate school, and professional levels. It requires a minimum of six players and has no maximum limit; the simulation is based on groups of six and it is the experience within the groups rather than the number of groups that determines the quality/value of the exercise.

I have found that this experience needs very little introduction. I begin the presentation by dividing the audience into groups of six persons. I recommend that this be done by having the people get up and move their chairs to work with whomever they feel like working with.

Then I pass out the materials. Each person in each group of six gets an introduction, role assignment, budget, and questionnaire. The reading should take little time. I announce at this point how long the group will use the exercise. This is entirely up to you, but I recommend allowing participants a minimum of forty-five minutes to an hour. The exercise could easily be used for two hours, with an evaluation period of at least half an hour more.

During play, move around, sit in and listen to groups, and make whatever points you feel like making.

According to many observers, the evaluation (or critique or debriefing) period is the most important part of simulations used in education.

"Participative Decision Making"

This short exercise is designed to show in 45-90 minutes some of the aspects of simulation as an educational tool.

One important trend in our society is the growing demand of people to participate in making decisions that affect their lives. This exercise focuses on this trend.

Today you are a member of the Advisory Council to the school board set up to advise on budgets. This council represents diverse community interests: school principals, teachers, parents, taxpayers, students.

The time is now. On the other side of this sheet is a budget for this year. The budget is for the 9th grade level only (not the whole school system) because this is a simulation and we had to abstract out some of reality to make discussion possible.

Next year's budget must be cut by $10,000 because the State legislature cut back on school funds. Your committee's job is to decide what programs to cut by how much. You may increase the funds for some projects if you wish, and you may also add programs. You can change goal statements.

Other data: Total number of students in 9th grade: 100
Per pupil cost for this year: $800
Total budget this year for 9th grade: $80,000

If you need any other data for your decisions, make assumptions.

Session Schedule:

1. Agree on a chairman for your group.
2. Discuss the changes you want to make.
3. Vote on a proposed change until a majority agree (for steps 1, 2 and 3, allow 45-90 minutes).
4. Critique and evaluation (30-60 minutes).

* * *

Below is your role description. Please study the interests of your role and try to represent this person's interest responsibly, using the best judgment and goodwill you can bring to it.

Taxpayer

(no children in school)
You are concerned about the growing element of the student body which is experimenting with drugs.
Your best friend's daughter got pregnant last year. You would like to see the school do something about student morals.
You are anxious to eliminate the frills from the curriculum. You learned from books. Why do students today need a $3,000 leased computer terminal to learn math?

Teacher

(representing the teacher council)
You want smaller classes. Thirty students are too many.
Teachers want to have time off to take courses to improve their skills.
The facilities for the math and science teachers are so much better than those for others that conflict arises.

Parent

(member of the PTA)
You are anxious for your son to get into a good college and into medical school.
There are many students in the school who will not go on to college, and you feel they should be prepared to enter the world of work upon graduation.
The general feeling of the PTA is that the home should be responsible for education directly related to values of the students, like sex, drugs, and health.

Student

(representing the student council)
Not all the students in the school will go on to college. They should be prepared to go into the world of work, if that is their goal, at graduation.
The students should be prepared to do the work in the better colleges if they wish.
Most kids feel they don't know enough about drugs.
Some students strongly and vocally oppose having sex education in the school. Others find it their only source of reliable information.

Principal

You would like to see the school have better community relations. It would help if there were:

- a lower incidence of pregnancy among students
- less drug use
- less vandalism in the neighborhood

The school did not meet its goal of 80% student advance this year. The actual figures were:

Math	72%
English	41%
Social Studies	58%

You are convinced that your job depends on making these 80% next year.

School Board Member

You want to get re-elected. This depends on your pleasing the taxpayers and parents of your school district by representing their interests in this group. Although you realize that objective tests cannot measure all the goals of the school, you know that the school is judged externally on the basis of objective test performance. You hold the principal directly responsible for the school's poor performance this year.

Budget

The costs below include teacher salaries, books, equipment and supplies, and administrative overhead. Teacher salaries make up approximately 80% of costs.

No.	Subject and Goal	No. of Student Hrs.	No. of Teacher Hrs.	Cost This Year	Cost Next Year
1	80% of the students in the class will advance one grade-level in reading skills and English language knowledge as measured by a standard test.	90,000	3,000	$15,000	———
2a	80% of the students will advance one grade level in math (algebra) as measured by a standard test.	90,000	3,000	$20,000	———
2b	95% of the students will "like" math as well at the end of the year as they did when they entered as measured by attitude questionnaires, homework done, etc.				
3	80% of the students will advance one grade level in biology as measured by a school developed test.	60,000	2,000	$14,000	———
4	80% of the students will show the ability to examine social issues critically as indicated by a school developed test.	90,000	3,000	$14,000	———
5	All students will be provided with education on tobacco, alcohol, and narcotics. Effectiveness measured by sampling the tobacco and alcohol purchases at local stores; and narcotics by several indicators, e.g., reported use, arrests, anonymous questionnaires, etc.	22,500	750	$ 4,000	———
6	All students will be provided with a comprehensive family living course including sex education. Effectiveness will be estimated by the number of unwanted pregnancies reported among school-age girls, VD reports, sampling of local medical community, etc.	22,500	750	$ 5,000	———

No.	Subject and Goal	No. of Student Hrs.	No. of Teacher Hrs.	Cost This Year	Cost Next Year
7	All students will be provided with an exposure to art forms by two field trips to city art museums and an audio-visual course in art appreciation.	22,500	750	$ 1,500	———
8	80% will rank above 50 percentile on President's physical fitness scale.	22,500	750	$ 6,500	———
				$80,000	$70,000

Questionnaire

Name _____

Date _____

1. How has your view of simulation gaming changed during the experience? Use the back for additional comments.
2. Indicate the number of minutes you spent discussing (or doing) the following:
   ——— agreeing on a chairman
   ——— directions of the exercise
   ——— meanness of the State legislature
   ——— strangeness of the categories and format of the budget
   ——— the actual cutting of the budget and voting
   ——— thinking silently (whole group quiet)
   ——— getting acquainted personally
   ——— reasons people wanted items preserved
   ——— reasons people wanted items cut
   ——— reasons people wanted items increased
   ——— how the group should proceed
   ——— doing arithmetic
   ——— other
3. Please describe any major difference you notice from other sessions at the conference in your
   - sleepiness
   - heartbeat
   - breathing
   - moving
   - thinking
   - writing
   - daydreaming
   - observation of things around, e.g., the ceiling
   - other
4. Rate the educational value, all things considered, of this session for you. Place a circle around the number selected.
   1. Absolutely of no value, learned nothing at all
   2. Almost completely of no value
   3. Passable
   4. Of some value, but less than average
   5. About average
   6. Somewhat valuable, better than average
   7. Quite valuable
   8. Very valuable, learning almost at maximum
   9. Extremely valuable, learning at maximum
5. Please write down the two questions, topics or issues that you want answered or discussed in the discussion period.
6. During the course of this exercise, you may have had ideas on how to improve it. Please write these remarks on the reverse side.

Drug Abuse: A Problem-Solving, Decision-Making Program

Playing Data

Age Level:

- Junior High
- High School
- College
- Military
- Any group, age 12 up

Number of Players: 2 to 4

Playing Time: 6 sessions of 1 hour each

Preparation Time: 1 day

Materials

Components:

- Players' manuals
- Administrator's manual

Supplementary Material: information on physiological effects of drugs and legal information. The games are part of a 37-hour program and are not available or useful apart from that program.

Comment

An interactive exercise for individual players with elements of both competition and cooperation.

Play involves decision-making, problem-solving, role playing, and compromising.

There are no quantitative outcomes and chance is not a factor in play.

Designed to be played several times with role and purpose changes.

"The total program, of which the games are an essential part, is one of the few programs of drug abuse prevention that are human orientated, inquiry orientated and aimed at the affective domain." (D.Z.)

Summary Description

Roles:

- Peer group members

Objectives:

- Decision-making, problem-solving, value analysis

Decisions:

- Players must decide among options and values.

Producer: Austin Writers Group
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Austin, Texas 78711

Simulations as Educational Tools

Simile II, Western Behavioral Sciences Institute, P.O. Box 1023, La Jolla, CA. 92037

An Inventory of Hunches

- Maybe simulations are "motivators." Their main payoff may be that they generate enthusiasm for or commitment to (a) learning in general, (b) social studies or some other subject area, (c) specific discipline like history, (d) a specific course, or (e) a specific teacher.
- Maybe a simulation experience leads students to more sophisticated and relevant inquiry. That is, perhaps the important thing is what happens after the simulation is over, when students ask about the "model" which determined some of the elements of the simulation, about real world analogues to events and factors in the simulation, about the processes like communication, about ways of dealing with stress and tension. Maybe participation leads naturally into a critique and analysis of the simulation by the students, and maybe this can lead easily into a model-building experience. And maybe the greatest learning occurs when students build their own simulations.
- Maybe simulations give participants a more integrated view of some of the ways of people. Maybe they see the interconnectedness of political, social, interpersonal, cultural, economic, historical, etc., factors. Maybe simulations help people understand the idea of a "social system." Maybe the simulation experience helps them integrate ideas and information they already had.
- Maybe participants in simulations learn skills: decision-making, resource allocation, communication, persuasion, influence-resisting. Or maybe they learn how important these processes are. Maybe they learn about the rational and emotional components of these skills.
- Maybe simulations affect attitudes: (a) maybe participants gain empathy for real-life decision-makers; (b) maybe

they get a feeling that life is much more complicated than they ever imagined; (c) maybe they get a feeling that they can do something important about affecting their personal life or the nation or the world.

- Maybe simulations provide participants with explicit, experiential, gut-level referents about ideas, concepts, and words used to describe human behavior. Maybe everyone has a personal psychology or sociology. Maybe a simulation experience brings this personal view closer to reality. Maybe people know many things they don't know they know, and simulations act as an information retrieval device to bring this knowledge to consciousness. . . .
- Maybe simulations lead to personal growth. The high degree of involvement may provide some of the outcomes hoped for from T-groups, sensitivity training, basic encounter groups, etc. . . . that is, a better sense of how one appears to others; discovery of personal skills, abilities, fears, weaknesses, that weren't apparent before. . . .

How Much Stress Can You Take?

Mae Rudolph, "City Stress: Learning to Live in Condition Red," *New York*, Dec. 18, 1972.

If you take the word of Hans Selye, the Canadian physiologist who invented the modern concept of stress, New Yorkers are in an almost constant state of drunkenness, but not from alcohol. Since we are perennially being threatened in one way or another, our stress-fighting responses are ever on the alert, our adrenal glands pumping, our pituitaries pouring out cortisone. It's a kind of uneasy elation, of being "up," a semi-perpetual Condition Red.

That's not all bad. The Master of Stress himself says it is "the spice of life." And quite a few scientists have produced convincing evidence that people under stress not only work harder but are considerably more creative. Nobody loves bad air or traffic jams, but we flourish on what goes with them—and we will never know if New Yorkers could have accomplished as much or more if they had lived, Swiss-like, through several hundred years of tranquility.

Recently a social psychologist at New York University, David Glass, conducted some intriguing experiments on the effects of noise on efficiency. What struck him most, he said, was "the discrepancy between repeated condemnations of the quality of life in the city and the fact that many people not only survive in these circumstances but actually thrive in and enjoy them."

He might have added: they are proud of their ability to do it. People who live in this city tend to think they are something special, and with justification. We can take it. Or as William Faulkner would say, we shall not only endure but prevail.

The only question is whether the rich and creative life, inspired by the challenge of stress, perpetuated by pride, and nourished by steroid hormones and adrenalin, necessarily has to take its toll in ulcers, hypertension, emotional weardown, or other outward manifestations of an inward lack of grace. It does exact its price—but the fee for citizenship in Excitement City doesn't have to be exorbitant. As Dr. Selye would put it, stress isn't necessarily bad for you but your system must be prepared. And the first step, he says, is to know your enemy.

We are alike in one way, even if infinitely various in our optionals. We are all obedient to certain laws of life physics. In the course of evolution we were bequeathed a system that reacts in specific ways to threat. (One definition of stress is that it consists of threats to well-being, to economic viability, to self-esteem, to health, to survival.) When an organism is threatened, the adrenal glands pump out hormones, the heartbeat steps up, and so on. This alarm reaction has survival value: it is a generalized call-to-arms of our physical and psychic defenses. And while the troops are called up, we are in a state of alert, we are humming, throbbing with life. Most of us can literally feel the alert signal when it is sudden and strong. . . .

The inescapable urban stresses range upward from the physical jar of noises in the night to the psychological pressures of competition and responsibility. When your strongest weapon against the noise is a slender pane of glass, and your most powerful defense against job pressure seems to be a memo pad, your alarm reaction and all the complex physiological changes it entails have nowhere to go but inward. Perhaps most important, you have only so much of that adaptation energy available to you over a lifetime. The faster you use it up, the sooner it is gone. The adrenal glands simply aren't tireless, or capable of renewing themselves. (Neither, by the way, are your arteries or lungs.)

The first law of the conservation of stress energy covers the general-stress/local-stress equation. General stress is simply the cost of living—birth, marriage, divorce, work, death. Local stress is everything that is simply immediate, environmental. You can take a fair amount of either kind, but not too much of both, at least not in a condensed period of time. When the two add up to an overload, something has got to give. The funny thing is that it doesn't matter enormously which one, so long as you make the equation balance out and reduce the total load. When you know your life stresses have gone over the limit, better pull back from local stress as much as possible.

Dr. Thomas Holmes of the University of Washington is just one of several experts who are paying attention to the ranking of life stresses or changes. Holmes has constructed a life-process scale (*see box*) which shows how much stress most people can take in any one year before they unravel. Meanwhile, Eugene Paykey and E. H. Uhlenhut, of Yale University and the University of Chicago, have extended the idea of Dr. Thomas Holmes' stress chart and have given rankings to more than 60 different life events, which they break into two categories: "entrances" and "exits." Entrances, as you might guess, are such things as a new person entering the family, a marital reconciliation, birth, marriage, adoption, engagement. Exits include deaths, divorce, children leaving home, and the like. While Dr. Holmes felt that the change itself was stressful, even when it was a desirable change, the entrances-and-exits men think the quality of the change makes a big difference. They rank exits as more stressful than entrances, whether or not the former actually causes less real difference in life-style.

The practical conclusion one can draw from all this is that if you are already carrying a big point total of life stresses, you'd be wise to avoid taking on another, especially a negative one such as divorce or moving into a smaller apartment. And you certainly need to avert local stress wherever you can. As Dr. Selye says, you can fight pretty well on one front but not on all sides at the same time.

In fact, fight is not always the best response. Remember the alternative? The trick is to know which response to call up in which case, and Dr. Selye's simple formula is: if there's too much stress in any one part, you need diversion. If there's too much on the whole you need rest.

How Much Stress Can You Take?

Dr. Thomas Holmes, professor of psychiatry at the University of Washington in Seattle, has devised a scale assigning point value to stressful changes, good and bad, that often affect us. By this math, when enough changes occur during one year to add up to 300, danger point has been reached. In the population he studied, 80 percent of the people who exceeded 300 became seriously depressed, had heart attacks or suffered other serious illnesses.

Life change	Points
Death of spouse	100
Divorce	73
Marital separation	65
Jail term	63
Death of close family member	63
Personal injury or illness	53
Marriage	50
Fired from job	47
Marital reconciliation	45
Retirement	45
Change in health of family member	44
Pregnancy	40
Sex difficulties	39
Gain of new family member	39
Change in financial status	38
Death of close friend	37
Change to different kind of work	36
Change in number of arguments with spouse	35
Mortgage over $10,000	31
Change in social activities	18
Foreclosure of mortgage or loan	30
Change in work responsibilities	29
Son or daughter leaving home	29
Trouble with in-laws	29
Outstanding personal achievement	28
Wife beginning or stopping work	29
Beginning or ending school	26
Revision of personal habits	24
Trouble with boss	23
Change in work hours or conditions	20
Change in residence	20
Change in schools	20
Change in recreation	19
Mortgage less than $10,000	17
Change in sleeping habits	16
Change in number of family get-togethers	15
Change in eating habits	15
Vacation	13
Minor violations of law	11

Stress and Your Job: A Test

Several scales have been evolved to measure people's adjustment to their jobs. One of these scales is the Job Related Tension Index which was developed in a 1964 study of stress at work. In a national sample taken of United States male workers, it was found that feeling unsure of the role they were expected to play at work was a source of stress for a large number of them. Uncertainty over their scope and responsibilities troubled 35 percent; 29 percent were bothered by the ambiguity of their co-workers' expectations; and 32 percent disliked being unsure of their superiors' evaluations.

Answering all the questions below should give you a fairly clear picture of how much tension you are suffering because of your job.

How often do you:

(a) Feel that you have too little authority to carry out your responsibilities?

(b) Feel unclear just what the scope and responsibilities of your job are?

(c) Not know what opportunities for advancement or promotion exist for you?

(d) Feel that you have too heavy a work load, one that you cannot possibly finish during an ordinary workday?

(e) Think that you will not be able

to satisfy the conflicting demands of various people around you?
(f) Feel that you are not fully qualified to handle your job?
(g) Not know what your superior thinks of you, how he evaluates your performance?
(h) Find yourself unable to get information needed to carry out your job?
(i) Worry about decisions that affect the lives of people that you know?
(j) Feel that you may not be liked and accepted by people at work?
(k) Feel unable to influence your immediate supervisor's decisions and actions that affect you?
(l) Not know just what the people you work with expect of you?
(m) Think that the amount of work you have to do may interfere with how well it is done?
(n) Feel that you have to do things on the job that are against your better judgment?
(o) Feel that your job interferes with your family life?

How to score

1. For each question choose one of the six alternative responses:

Does not apply	Score 0
Never	1
Rarely	2
Sometimes	3
Rather often	4
Nearly all the time	5

2. Add up the scores for each item.
3. Divide the total by the number of items to which you did not respond "does not apply."
4. The answer is your Tension Score.
5. The following table shows average scores for different occupational groups. If your score is more than .5 above or below the average for your group you are exceptionally more or less tense than the norm. If you score above 3.5 your job-related tension is high and you should examine more closely why this should be and attempt to reduce it.

Occupation	Tension Score
Professional, technical	2.0
Managerial	1.8
Clerical, sales	1.8
Craftsmen, foremen	1.7
Factory workers	1.5
Unskilled, service	1.5

That wise Canadian, Dr. Selye, whose General Adaptation Syndrome revolutionized medical thinking about stress, has reached some conclusions that can't help but appeal to a New Yorker. In *The Stress of Life* he says:

"Man certainly does not get the feeling of happiness, of having completed his mission on earth, just by staying alive very long." Avoiding all the stresses and seeking comfort and security is "no adequate outlet for man's vital adaptation energy. Comfort and security make it easier for us to enjoy the great things in life, but they are not, in themselves, great and enjoyable aims."

Power to the Person

Michael J. Mahoney and Carl E. Thoresen, "Behavioral Self-Control," American Educational Research Association, *Educational Researcher*, Oct. 1972.

The notion of self-control, associated with the ideals of freedom and self-improvement, is strongly embedded in our society. A free person is one who guides and directs his own actions. He is the master of himself and his immediate environment. Moreover, we value self-control because of its role in the survival

of our society and culture. One measure of a "civilized" society is the degree to which its inhabitants direct, maintain and coordinate their activities without external coercion. If more individuals could develop effective self-management skills, the need for professional helpers and the number of passive, "you help me" patients might be sharply diminished.

The term "self-control" has meant different things to different people. Its most popular synonym, by far, has been "will power"—a vaguely defined inner force. Other definitions have emphasized personality traits or supernatural forces. One of the oldest examples of effective self-control was reported by Homer in describing the travels of Odysseus. To manage the bewitching effects of the Sirens, Odysseus had his oarsmen fill their ears with beeswax. To manage himself he commanded his men to tie him to the mast after warning them not to release him under any circumstances. Instead of beseeching the gods for aid or admonishing himself to exercise his will power, Odysseus altered some important environmental factors. . . .

Unable to fully understand how some individuals have been able to demonstrate self-control in the face of very trying circumstances we have called their capacity "will power," or have attributed their behavior to the influence of some supernatural entity or hitherto hidden personality trait. This way of thinking about the problem has retarded understanding and discouraged research by its circularity. The person who demonstrates self-control by resisting a major temptation, such as a heavy smoker who quits cold turkey, is often described as having will power. How do we know he has will power? Well, he quit smoking, didn't he? . . .

During the past decade we have again learned that an individual's ability to control his own actions is a function of his knowledge of and control over situational factors. A rapidly expanding body of evidence indicates that effective, durable methods of self-regulation can be established if attention is given to the significant relationships between the person and his environment. Indeed, preliminary studies have pointed toward the possibility of creating a "technology" of behavioral self-control—a set of procedures that the individual can learn to use in directing and managing his own internal and external actions.

The acquisition of these self-control skills is dependent on the person's ability to identify patterns and causes in the behaviors to be regulated—to pick out cues or events that frequently precede over-eating, for example, or to notice the consequences that often follow smoking. The Greek maxim "Know thyself" might be paraphrased as "Know thy controlling variables." Beyond this, a person must know how he can alter the factors that influence his actions in order to bring about the changes he desires. In effect he must become a scientist investigating himself. He begins by observing what goes on, recording and analyzing personal data: he learns to use certain techniques to change specific things, such as thought patterns or his surroundings; and finally he examines the data about himself to see whether the desired change has occurred. . . .

Behavioral self-control generally involves three factors—the specification of a behavior, the identification of antecedent cues and environmental consequences, and the alteration of some of the antecedents and/or consequences. Three major approaches may be identified, at least one of which has been present in every successful self-control attempt thus far reported. . . .

An expanding body of literature is currently adding to our knowledge of self-control phenomena. New trends in therapy include the use of imaginal consequences (e.g., imaginary rewards and punishments), the self-control of thoughts and feelings, and the use of self-instructions. These trends point up an intriguing aspect of the area of self-control —that it may well provide grounds for a rapprochement between behavioristic and humanistic approaches to psychology (Thoresen, 1972). Research involving behavioral analyses of self-esteem, for example, seems to have traditionally characterized two disparate factions of psychology. The term "behavioral humanism" would seem to characterize

many self-control endeavors. Continuing research will enlarge our understanding of how behavioral principles can be applied to self-control. To this end, self-control researchers might appropriately adopt the slogan "Power to the Person!"

The Helping Relationship

Jack R. Gibb, "Is Help Helpful?", *Forum*, Journal of the Association of Professional Directors of the YMCAs of the United States, Feb. 1964.

People in the service professions often see themselves as primarily engaged in the job of helping others. Helping becomes both the personal style of life and a core activity that gives meaning and purpose to the life of the professional. The youth worker, the camp director, the counselor, the consultant, the therapist, the teacher, the lawyer—each is a helper.

Helping is a central social process. The den mother, the committee chairman, the parent, the personal friend, the board member, the dance sponsor—each is a helper.

Help, however, is not alway helpful. The recipient of the proffered help may not see it as useful. . . .

To begin with, a person may have varied motivations for offering help. He may wish to reduce his own guilt, obtain gratitude, make someone happy, or give meaning to his own life. He may wish to demonstrate his superior skill or knowledge, induce indebtedness, control others, establish dependency, punish others, or simply meet a job prescription. These conscious or partially conscious motivations are so intermingled in any act of help that it is impossible for either the helper or the recipient to sort them out.

Depending upon his own needs and upon the way he sees the motives of the helper, the recipient will have varied reactions. . . . We have motives that in certain cases the recipient becomes more helpless and dependent, less able to make his own decisions or initiate his own actions, less willing to take risks, more concerned about propriety and conformity, and less creative and venturesome. We have also seen circumstances in which, following help, recipients become more creative, less dependent upon helpers, more willing to make risky decisions, more highly motivated to tackle tough problems, less concerned about conformity, and more effective at working independently or interdependently. . . .

Under certain conditions both giver and receiver grow and develop. In general, people tend to grow when there is reciprocal dependence, interdependence, joint determination of goals, real communication in depth, and reciprocal trust. . . .

From the standpoint of the organization, help must meet two criteria: the job or program must be done more effectively, and the individual members must grow and develop. These two criteria tend to merge. The program and the organization are effective only as the participants grow.

The following table presents a theory of the helping relationship. Several parallel sets of orientations are presented. One set of conditions maximize help and a parallel set of conditions minimize help.

Orientations that help

1. Reciprocal trust (confidence, warmth, acceptance)
2. Cooperative learning (inquiry, exploration, quest)
3. Mutual growth (becoming, actualizing, fulfilling)
4. Reciprocal openness (spontaneity, candor, honesty)
5. Shared problem solving (defining, producing alternatives, testing)
6. Autonomy (freedom, interdependence, equality)
7. Experimentation (play, innovation, improvisation)

Orientations that hinder

1. Distrust (fear, punitiveness, defensiveness)
2. Teaching (training, advice-giving, indoctrination)
3. Evaluating (fixing, correcting, providing a remedy)
4. Strategy (planning for, maneuvering, gamesmanship)

5. Modeling (demonstrating, information-giving, guiding)
6. Coaching (molding, steering, controlling)
7. Patterning (standard, static, fixed)

Alternative to Distress

Harvey Jackins, *Re-evaluation Counseling*, The Re-evaluation Counseling Communities, Seattle, Wash.

Re-evaluation Counseling views the use of drugs as a particular example of a general phenomenon which we call the distress pattern.

In our theory, any distress experience which does not have a chance to have the painful emotion discharged exhaustively from it afterwards (through tears, trembling, laughter, etc.), tends to leave a pattern in the person of repeating the distress experience. This pattern is a *recording* of what went on during the bad experience, which, when restimulated, tends to compel the individual on whom the recording was made to re-enact the distress experience.

When the distress of a particular experience includes taking a poisonous or semi-poisonous chemical, this installs a distress recording which, when restimulated later, compels a replaying of the bad experience including a repetitive use of the same drug. Any distressing chemical can be addictive (we have worked with people addicted to Bromo Seltzer and to excess table salt, and addiction to arsenic is well known in various parts of the world). The drug user has an especially vicious form of the addiction phenomenon in that new hurt is installed each time by the chemical itself, and the compulsion is reinforced by every yielding to it.

In a program for the use of Re-evaluation Counseling to help people end addiction to drugs, a key point is a "cold turkey" stop, but with the provision of emotional support and allowing the discharge that is necessary for the distress recording to dissipate while the person is feeling the distress which the drug has kept him or her from feeling.

Participation in the peer co-counseling programs of Re-evaluation Counseling is one way to prevent drug abuse, and an alternative to continued drug dependency. Young people who are engaged in Re-evaluation Counseling are little tempted to use drugs. The *illusion* of relief from distress has little attraction for the Re-evaluation Co-counselor who obtains real relief from distress in the process of discharge and re-evaluation.

Breaking down barriers between people which the co-counseling relationship accomplishes, is dramatic and satisfying. New communities of co-counselings are developing in all parts of the country and world, and will be a powerful counterforce to the spread and continuance of drug addiction.

Group Formation

Robert Theobald, *Futures Conditional*, New York: The Bobbs-Merrill Co. 1972.

There are many forms of groups created for many purposes. The central distinction between them for the purpose of this document is whether we assume that goals are fixed and the only relevant question is how to achieve them or whether we are concerned with setting goals as well as finding means to achieve these goals.

This document—and, in particular, the rules which follow—apply to groups which must find out what they wish to do before they go about creating means to do it and *not* to those who are given a set task.

Make sure that people get to know each other before dialogue starts

This rule has often been reduced to: "Be sure to make introductions," but such a limitation destroys its purpose.

Discussion of real issues requires a degree of trust for otherwise there will be surface and superficial chatter rather than meaningful dialogue. One needs to know who one is talking to in order to perceive the range of skills and the range of concerns present in the room as well as the possible power relationships which may complicate or facilitate discussion. Each person present should spend at least one minute—and preferably five—

in setting out the reasons why they are present, what they would like to achieve and what they think they can contribute. Each person present should beware—both for himself and others—of self-deprecating comments such as, "I'm Joe's wife," or, "I'm just a housewife."

People will undoubtedly object that many discussions are set up in such a way that they don't have time for lengthy self-introductions. The only possible response to this comment is that nothing significant will take place until people feel comfortable with each other and that this process cannot be rushed. (The efficient examination of structured situations which can be carried out without real insight into others' views—for personal values are not involved—has been excluded from our concern.)

Real discussions require the commitment of significant amounts of time. The fact that this reality is difficult to deal with in our hectic world does not make it less real. If you want to teach others about the future—or learn from them—you must take the time to get to know them.

Limit the size of your group

Experience has taught us that there is an optimum size for dialogue groups with eight normally the lowest size and twelve the largest. These limits result from the fact that with less than eight people there is not a sufficiently wide range of experience. With more than twelve people, the range of relevant experience is so great that it cannot be easily handled. (Experienced people can, of course, interact successfully even though the numbers are far greater.)

Even with this small a group the period you spend together can be broken up. Some people talk best in two's and three's; others like a larger group.

Role of the discussion leader

Don't.

This is a terribly difficult piece of advice which is not always relevant. But it is still the best single rule of thumb.

A self-aware group does not need a discussion leader, for the members of the group know how to lead their own discussions. If the group is not yet self-aware, the task of the discussion leader is to ensure that the group develops self-awareness rather than substituting his own partial self-awareness for that of the total group. This can only be done by permitting the group to chart its own course with the leader participating as an equal.

There are, of course, ways that the discussion leader can "steer" the group toward more rapid self-awareness, but the more he uses his "authority," the slower the process will be.

Thus, the "group" should draw out the silent person: one or more people should have become aware of the skills of the silent individual and ask him to comment when he will be relevant and when he will not feel it an imposition. The talkative individual, if he is really dominating the group and not acting as the most knowledgeable person in the group for a brief or lengthy period of time, should be informed of his behavior by another member of the group who knows him —or eventually by a collective explosion of frustration. The group itself will learn to determine what the relevant point is at a particular moment in time and will control itself for its own purposes—which will seldom coincide perfectly with the limited purposes of the discussion leader.

The group should be particularly alert to inherent assumptions about the skills of particular classes of people. There is a tendency today to assume that males between forty-five and sixty-five have most to contribute and thus allow them to speak for as long as they wish while cutting off women and young people. The group as a whole should act to prevent this common pattern from developing.

Each group is different: each situation requires a different style. Those who have grown up with authoritarian styles will be lost if they are given too much freedom too rapidly. The practicable methods of creating group integration, as every other effort, must be based on the past and the future—in this case, the history of the individuals concerned and the hopes which are held for the future. The effort must be to find the immediate, feas-

ible step which will move people the maximum distance from where they now are to where they want to be.

In every case, too little is irrelevant and too much is dangerous: one rule of thumb is to find ways to permit people to do what they already can plus ten percent for risk: such structuring is only possible if people know "where others are." This rule of thumb has relevance in determining who should meet with whom. If one presently holds a relatively narrow white "middle-class" point of view, it will probably be destructive for both sides if one tries immediately to understand the view of a black-power advocate, for the interaction will be both "irrelevant" and threatening. One should dialogue with people whose world one can enter fully and by entering it enlarge one's own world and at the same time one's capacity to understand worlds which are more radically different. (Young people who act from their personal beliefs and not on the basis of an ideology can get to know each other far more rapidly.)

A group starts to function effectively when it has created its own collective experience to which it can refer. The way the group states this understanding may be serious but it is far more likely to be seen as a joke, a misunderstanding, a disaster turned into a success. This collective experience is often called a myth for it ceases to be the recitation of a set of facts and becomes a method of bringing the group together when it threatens to fall apart. (This is the only way a group can have cohesion if one excludes the possibility of an external threat: i.e., if the group does not exist to fight against another group.)

How to Measure the Success of Your Group, or Don't be Afraid of "Failure"

In our statistical society, we like to measure the number of groups created, the number who continued throughout the program, the actions taken. Unfortunately, these formulas do not accord with the reality of individual growth.

People get involved in projects for many reasons: some positive and some negative. Up to now, because of our fascination with numbers we have tried to hold everybody whether they were truly interested or not. The lack of enthusiasm of those who were not truly interested then always acted to limit and even destroy the potential development of those who wished to think, study or work intensively.

A good analogy for a successful group is an atomic pile. Energy is produced when the pile goes "critical": that is to say when sufficient uranium rods are pulled sufficiently far out of a surrounding material which prevents their interaction. Similarly, a human group gives off energy when people are sufficiently freed from the negative forces which presently surround them.

But, one may object, if people leave our group we will have failed to provide them with the opportunity for learning. Such a statement, although it appears to be responsible, is in fact profoundly arrogant for it assumes that only one style of learning exists. Let us remember our elementary mathematics: two negative signs multiplied together are positive. People who interact badly with one person or a group may react well with another which we may help them find or which they may find for themselves.

This is an enormously freeing vision if we take it seriously. The liberty it provides was expressed best by a young girl of seventeen who thought she was doing her "duty" by attending meetings of those with whom she totally disagreed. "You mean," she said, "it's all right to just go to those meetings where one can groove, where one likes the other people?"

The psychic energy needed to create change can be created by working with others with whom we agree or it can be wasted in battles which we cannot presently hope to settle but which will probably become irrelevant as the future emerges. Dialogue assumes that the future can only be invented when we join together to celebrate our human potential and we accord to others the same right. We are all searching for a truth which will permit all of us to live creatively—our different pasts ensure that we will reach it along many different routes.

"Compound" Housing

Bosco Nedelcovic, "An Open Letter to an Imaginative Developer," Arlington, Va., Spring 1973.

I would like to draw your attention to the need and the feasibility of setting up, on an experimental basis, a novel type of housing compound for an as yet small but significant segment of contemporary American society. I refer to the middle-class communal movement in its varied forms—the extended family, the multiple family, or simply the sharing of premises by several unrelated individuals.

Most of these forms of intentional cohabitation have been so far looked at askance by conventional society, as a "fringe" phenomenon neither worthy nor capable of justifying some form of deliberate residential development. My contention here is that a sizeable number of perfectly respectable, financially solvent middle-class family units and unattached individuals are consciously or unconsciously yearning for some kind of "community"—closer, more intimate and more rewarding than ordinary residential accommodation can provide, and certainly more economical; that they would be perfectly willing to try a suitable if unorthodox living arrangement with a few likeminded people, if it became available; and that such an arrangement could become a financially viable and even successful proposition.

I am suggesting, in effect, that the communal yearnings as they are beginning to be perceived in this country constitute an interesting and as yet untapped residential market, and I invite you to consider the possibility of promoting one such experimental unit or "compound" specifically geared to the values and attitudes of the community-oriented constituency.

The kind of individual we have in mind is not one to blindly jump into a messianic, absolutistic joint of the kind usually stereotyped by the hippie/religious/behavioristic commune. While he yearns for a greater measure of warmth and human interaction so sorely missing in contemporary society, he is also very conscious of his need for privacy and personal independence; he is not about to substitute one kind of group oppression for another. He wishes for a small, pleasant nucleus of people who would be mutually supportive, but not restrictive or censorial; he therefore unconsciously but definitely strives for a balance between "privacy" and "intimacy," both of which are essential for an integrated personality, and both of which must somehow be incorporated into, protected or stimulated—as the need may be—by the kind of "project" we are attempting to formulate.

The architecture of the compound should provide for considerable flexibility in space allocation to individuals and family units, as well as for the sharing of common areas and services. In principle every individual and every couple should have their own room or "privacy area"; the accommodation of children would be worked out in accordance with parent and child preferences—some in shared bedrooms, others in their own quarters. The idea is to have a whole area or "wing" of the compound allocated to sleeping quarters in which the necessary degree of quiet and privacy would obtain at all times.

As opposed to these "privacy areas," we would have other sections which might appropriately be called "intimacy areas"—a large kitchen and dining room, featuring modern equipment and simple furnishings, capable of accommodating most of the compound members at any given time, although many of them might prefer to avail themselves of several "kitchenettes" scattered around the compound and prepare their own meals at their convenience; also, a number of smaller lounges, work rooms, studios, and recreational and utility areas where members could socialize as they please with a minimum of group imposition and plenty of options: as well as a number of outdoor recreational facilities—a year-round swimming pool, playground, and such other features as the size and configuration of the compound will permit. . . .

The new community must not allow itself to become dominated by any particular fad or set of expectations, however cherished or practiced by some of the members. The golden

rule of the game within the compound ought to be, quite simply, to live and let live—to a larger degree than that allowed by ordinary residential living, mixing as the latter does people with widely differing and generally more conservative values and attitudes.

The main attraction and the main drawback of the new compound thus becomes immediately apparent: for this would be, indeed, a "select" group of open-minded individuals, substantially forward in their outlook of personal growth and inter-personal relations, already in process of transcending the mores and attitudes of conventional society, prepared to explore new forms and possibilities of human rapport, and presumably quite tolerant of individual patterns of behavior. . . .

All of these manifestations are already commonplace on the contemporary American scene; the only thing that the new setting would do is to provide a more suitable and supportive environment, both physically and socially, in which those so inclined could engage in their individual choices with greater freedom and less threat of conflict with the surrounding society.

Conclusion

One drawback of the kind of constituency to whom this project would most likely appeal is that they tend to be wary of almost any form of business-like "organization": they tend to prefer small-scale, person-to-person, "organic" deals and arrangements, which seldom however grow into a successful operation of any consequence. Besides, and in all fairness, it is unrealistic to expect a few "instant friends" or people simply going through a stage of life to assume a rather burdensome commitment in money and living arrangements without having at least had a chance to try it out for a while.

That is precisely why I am suggesting the possibility of an outside investor or developer, sympathetic to a degree with the overall objectives of this type of communal or "compound" housing, supplying the bulk of the initial investment and deriving the customary return to which he is entitled. Once the first stage of the "physical plant" is available for inspection, it is more than likely that there will be a waiting list of people eager to sign up for an experiment in communal living; and from that point on it is also likely that there will be a multiplicity of possible arrangements for financing the further development of this and similar projects.

Intentional Community

Kat Griebe, "Selecting Members for your Commune," *Communities, No. 1, Community Publications Cooperative*, Louisa, Va.

[*Kat Griebe is a long-term member of Twin Oaks Community, a 45-member Walden Two-style commune in Central Virginia. About this article she says, "This is an opinionated article telling what I think I know after years' experience as Twin Oaks' membership manager. Naturally it is heavily colored by the particulars of Twin Oaks' own growth, and a lot of it might not apply to other groups. Just the same, I think it might help to get people's heads out of the clouds. As I wrote I had in mind a dozen people I have met—people in their twenties or thirties, full of enthusiasm and ideas, believing that it is easy to start a commune and keep it afloat. It isn't, and membership problems are one of the biggest reasons why not."*]

Let's be Realistic

It would be an interesting conjectural exercise to decide how to select the perfect members of the perfect commune. You can get quite intrigued with delicate questions about whether intellectual skills are as important as technical skills, whether you should try for homogeneity or variety, whether differences in religion can be tolerated in a single group, etc. Sometimes people who think of starting communes do get wound up in just such questions—quite needlessly. For it is very unlikely that you will be able to have full control over the membership of your commune, let alone selecting for ideal members. You do not have as much choice as you may think!

I cannot emphasize that point too strongly. It is important that you have a group of people who are prepared to do the commune venture with you, people who can be counted upon to move with you to the land, people whom outsiders or prospective members can identify as the commune people. Sympathetic professionals and well-wishers are very nice, but you need *members*. There is no substitute

for a real member. So if the talented people you know won't commit themselves, settle for somebody less talented.

You may be surprised how much talent there is in very ordinary people, anyway, once they are called upon to take responsibility. This is particularly obvious in the young, but it is true of people of all ages.

Selecting for Money

It is particularly unwise to try to select for people who can make a monetary contribution.

It is far better to accept people on the basis of their enthusiasm, all taking turns working in the city to earn money, than to turn away these people and keep hoping for someone with a bank account. Though it is obviously true that you need money, it is even more urgent that you have enthusiastic people.

What Is an Undesirable?

At Twin Oaks we have found it wise to select people who are not too aggressive and domineering, not too stubborn, not too loud and pushy. The word "too" is crucial, of course. Aggressiveness under control is another word for leadership, and stubbornness is also called commitment. Just the same, there are people who irritate most other people by their over-presence, and communities would do well to avoid taking such people. For instance, the person who dominates all group meetings while other members of the group find it difficult to get a word in—who, upon being told about this behavior, still makes little effort to change it. (He will probably sit in sullen silence for a meeting or two and then be back at his old habits.) Discriminate between the person who irritates one or two other people who disagree with his ideas (he may be a valuable thinker) and the person who irritates *everybody*. That's the person you don't need. Even if he owns the farm or has a lot of money, try to get by without him. He will cause far more trouble than he is worth.

Another person to be avoided is the one who is apparently emotionally ill. This is a subjective evaluation. . . .

Now I'm not talking about someone's retarded son, whom everybody knows is exceptional and is not expected to live up to group norms. He's a dependent, and you just have to consider whether you can live with his ways or not. I'm talking about the person who considers himself part of the group in every way, fully capable of decision-making, for instance—and whom the rest of the group views as extremely odd and unpleasant. It may be that he is the only creative one among you, and he is right, and the rest of you wrong. It doesn't matter. If he's really, really different from the rest of the group, don't take him.

Selecting for Agreement

So, don't accept sloths, boors, misfits, or too many dependents. Other than that, selection considerations should probably be centered around one point—and that is *agreement*. Get a group that agrees on the basics, and put decision-making into their hands. No matter what kind of government you have, the people who have decision-making power should have a firm sense of going in the same general direction.

People can disagree about anything, but I am going to list here some of the basic things that groups I know about have disagreed on, making basic trouble for the groups.

Means of Making a Living. Make sure all members are either willing to do outside work off premises or else all agree they will not do it. Also, test out the feelings of the members about the morality-in-industry issue. If you plan to make your money raising tobacco, be sure no one in the group believes it is immoral to do so.

Schools make trouble, too. If you intend to have a school, everyone should know about it and approve.

Government. Make sure nobody in your original group has unrealistic ideas about his role in government. This is a touchy ego problem. If you mean to use consensus, define consensus clearly. If you are using any kind of board of directors, get them elected or appointed as soon as possible. Don't leave ambitious people hanging around with the mistaken impression that they are the obvious

candidates for leadership, unless they are. There is more trouble in this single question than in most things.

The Use of Drugs. People who prefer a community without drugs will probably not stick to a group that uses them, so you may as well sort out this question in the beginning, too.

General Standard of Living. It is easy to fall into the trap of inviting people with impossible expectations along these lines. Talk about standard of living with your group. Get specific. How many people will have to share a room for how long? How much personal cash allowance can be spared? . . . Perhaps you have plans for beautiful community buildings—cabins, domes, or whatever. How soon will you actually be building these, and where are you going to live in the meantime? If you're going to live in tents and house trailers for two or three years before you can hope to build, the group may as well face it ahead of time.

Children. Child-raising theory hassles can be about anything, but the most likely is the question of punishment. If you can agree about whether to use punishment when dealing with behavior problems, and if so, what kinds, you will have made major progress.

This list is by no means comprehensive. There are a lot of other things people can quarrel over, not least among which are sex, religion, and politics. But there is danger also in asking for too much agreement. Seeking total intellectual conformity is the same as seeking a group of meek followers. No two thinkers are going to agree on all issues.

How About Teenagers?

It is a mistake to discriminate against the very young. You may long for permanent members, and people between the ages of 17 and 23 may not be permanent, but they can be immensely valuable, nonetheless. This is especially true if your group has high social ideals. Young people catch your vision more easily than more settled people who have visions of their own, and they pass it on to their age peers. A group of even three young people who are sold on the commune's principles will set the ideological tone of the place and transmit it to newcomers. Young people may bounce in and out of the commune a few times before settling down, and they may cost something in ruined tools that are sacrificed to their inexperience; but their power to establish fresh cultural norms is of inestimable value. If you are lucky enough to attract a couple of intelligent young people, not too spoiled and screwed up, grab them! Talk to them about your highest dreams, as well as your immediate plans. Do not worry about apparent conflicts between their stated beliefs and yours. Young people often change their beliefs radically within a period of months—a phenomenon that works for the commune or against it, depending on how well the commune's basic idea is working. Young people may leave after a few months and go on to try something else. But they generally leave without doing any damage; and in the meantime, others like them will have come to take their places.

Choosing for Skills

It is probably not possible to choose members on the basis of their work skills; but if you should have this rare opportunity, I would advise looking for the following: automobile mechanic; architecture or building experience; economic management experience; selling ability (the latter is very uncommon among the people who tend to join communes.) If you follow all this advice and still have a group, you will probably be down to about three people who get along well with each other and have had similar commitment to similar goals, plus a couple of people who don't say a lot but do more than their share of the work, plus a few whose primary contribution is their pleasant company, plus a dependent or two. It may not look imposing, but it will do.

The Trial Period

You may have a perfectly well-thought-out plan of provisional membership, at the end of which the prospective member is to be evaluated and either accepted or rejected. But if you don't have the heart to kick anyone out at the end of that provisional period, your

policies won't do you much good. Don't make that trial period too long. If you do, and you ultimately decide upon rejection, you have a very unpleasant experience to go through.

Twin Oaks relies heavily on self-selection. We make it very clear what kind of group we are. Prospective members stay for awhile as visitors, live our life, get to know the people, and make up their minds whether they want to live here. Even after they are members, they may discover things about the group's goals or norms that they cannot tolerate. If they do, they go away by themselves. Expulsion is rarely necessary.

Expulsion

On those rare occasions when it is necessary to expel a member, it is best to be very open about the whole thing. Make sure all the members understand what the offenses were. Make sure you hear from the people who had befriended the offender; get their point of view. Keep in mind that those friends will feel threatened by the expulsion *unless* they feel they are part of the group that did the expelling. If the troublesome member is at all willing to go through a public meeting on the subject, by all means call one. Never leave yourself open to the accusation of not letting the accused defend himself. Trying to keep the whole thing quiet is a mistake. The accused will almost certainly go around the community spreading his side of the story. If the group doesn't hear your side, the community's leadership will be under a cloud until the matter is cleared up.

Expulsion is a dangerous tool. It is best if there are some clear rules about it.

Selection in a Successful Commune

The fine points of selection are a luxury that you can afford to think about after you have been operating for a few years and have people banging on your doors trying to get in. In the beginning, you will have to concentrate on just keeping your group together, or just having a group at all. At that point the criteria for selection are pretty simple: Does he generally agree or at least go along with your ideas? Does he have some talent, or skill, or money, or pleasing personality to contribute? Can you live peaceably with him? If the answer to these questions is yes, then accept him, by all means, and get on with the work.

The Trap of Growth

Lee Doughty, "How Gross is Growth?" *Northwest Passage*, Bellingham, Wash. Nov. 6, 1972.

Many cooperatives are falling into a trap which has destroyed most of those which preceeded them in American history. That trap is the myth of bigness. The economics of scale which are supposed to somehow magically appear as a group grows larger. It is often obvious that one hundred people can accomplish more than one. That does not mean that this continues forever and that one thousand people can do more than one hundred, and one million more than a thousand in satisfying the needs of an individual small group. It breaks down with people because we must relate to, and communicate with, one another.

If co-ops and other sharing groups expect to be viable they are going to have to base their thinking on human values and human abilities and on a human scale and this has not been the case. They begin with grand ideas and love and energy and as they begin to grow and add others, their strength grows. This is seen as good and so they grow more, and yet more, and then one day it is realized that problems are straining the co-op to the breaking point. Some members are stealing, many won't work, outsiders are causing problems, people do not relate to one another and a series of crisis meetings are held with much wailing and emotion and missing of the point. Eventually the co-op either collapses or adopts a corporate form of operation with hired help and becomes indistinguishable from all the other corporations except for its name. When that happens there is no longer any justification for its existence as it offers nothing unique or humane.

The problem is that when institutions grow too large for people to know one another and to relate to one another and to feel that their contribution is important, they begin to re-

act to those institutions in just the way they have learned to react to all depersonalized, dehumanized systems. When a group grows to more than 200 or 250 people it is impossible to relate to one another, it is impossible to involve everyone in the operation and if they are not involved then they will not feel responsibility for the group's success and will mentally and emotionally withdraw, becoming merely parasites on the other members. Some claim that large size is necessary in such things as food co-ops for purchasing and warehousing efficiencies but these can be done by a number of co-ops working together in these areas. It is possible that hired help might be needed in these larger units, but this is risky, and the co-ops themselves should still continue to be independently operated by their members in their own areas and these co-ops should participate in the purchasing, warehousing, manufacturing, etc., wherever possible.

Some claim that size is needed to attract new members, but which is more likely to attract members, a large organization in a remote part of town run by strangers or a small, local organization run by neighbors? Which is more convenient for the poor, the elderly, the handicapped, and others of limited funds or mobility? Which is more convenient for those attempting to relate to one another, to share daily life and operate the organization? Which appeals to the mechanistic and which to the humane?

There is no reason why business buildings and other large structures should be required for many types of co-ops. To use food co-ops as an example, it would be far better to have twenty to fifty families using portions of their own homes, garages or other buildings to hold the food and arrange the hours and work to suit themselves rather than attempting to copy food chains with "customer" hours. Some groups might prefer regular hours each day, some prefer one day a week and others prefer no set hours. Some groups place their food in one building, others might share the responsibility among many buildings and people. Problems with inspectors are not as likely to occur with small neighborhood groups either, as they are not seen as the threats that large groups are.

For purchasing, processing, warehousing, etc., groups of co-ops could form and handle these in their own way. It is neither necessary nor desirable for all co-ops to form only one purchasing-warehousing function. There should be several, operated in various ways, so that the small co-ops can choose which is most suitable for their members and can change if they become dissatisfied. Variety, not monopoly, should be a goal.

Many of these basic concepts can be applied, with some modifications to other types of co-ops, but it is important to understand the need for involvement and variety to fulfill many different kinds of needs.

It can be claimed that people won't work, that they haven't the time or energy, or that only two or three individuals will be able to master the needed knowledge, but if the people will not become involved in their own lives then there is no place or need for co-ops as the people obviously place other things higher on their list of priorities. If a co-op is not important enough to its members to survive, then it has no reason for existence and to attempt to prop it up by artificial means is ridiculous.

No matter what kind of co-op is considered, be it food, housing, clothing, manufacturing, credit union, nursery, retailing or other, it can succeed only if it sets limits to its growth and helps new groups form as it reaches its full size and is then willing to work with other co-ops in those areas where larger amounts of money are required.

Public Relations Advice for New Cooperative Groups

Peter Bergel, "Public Relations," *Communities, No. 1, Community Publications Cooperative*, Louisa, Va. 1972.

One of the questions I have asked most frequently in the two years since the twenty-five person community in which I live settled on its rural acreage in Oregon is: "How do you get along with your neighbors?" The question has been asked with emotional weight vary-

ing from casual curiosity to intense paranoia. Especially among urban longhairs there seems to be a fearful image of rural farmers, loggers, and small-town dwellers as being 1) all the same, 2) murderously anti-progressive, 3) closed-minded, 4) unfriendly, 5) dumb, and 6) unwilling to look at anyone with long hair as an individual. In my experience in the Northwest, this has been entirely unsubstantiated. Oregon seems to be very special in its statewide passion for personal independence. As a general rule, one can't make the general rules apply to Oregonians. Most have been interested in what I am doing and have been very willing to take a look and a listen in spite of the fact that a nearby commune was busted for a large amount of grass, giving credence to what we are told is a rural dweller's worst fear about longhairs: that they will bring in dope and "turn on" their children.

Specifically, our experiences have been as follows. When we first bought the land the real estate agent, after obtaining our highest offer on the acreage, went around to our neighbors-to-be trying to scare them with stories of hippies moving in (just at the time of the Manson freak-out). Her hope was to terrify them into offering more money for the land. The neighbors, without exception, told her to flake off. Nevertheless, rumors were printed in the local papers of 200 hippies coming to live in the hills and pollute the water supply. The nearest town, a part of whose water supply runs across our land, became somewhat alarmed.

We had been making periodic trips up to the land to work on it and prepare some basic survival facilities prior to making the actual move May-June 1970. We took care that each member of our group understood that in *any* contact with any person here, each was representing our group and that establishment of good local relations was of paramount importance. Often we took vital time away from our work to talk to individuals and newspapermen in order that they would understand clearly who we were and what we were trying to do, and most important, *that we intended to become a useful part of the local scene, not a threat to it.* It is certainly true that many of our ideas are different from those of our neighbors; but with the basic understanding that we want to cooperate with people wherever possible, these head differences pale in importance.

So it was that when the rumors began, we already had friends who indignantly called the newspapers to present the other side of the story. When we heard that the town council was having a meeting on the water issue, we wrote asking for information as to time and place so that we might arrange to be present. Five of us appeared the first time to acquaint the council, and thereby the town, of our intentions and beliefs. The next time the water issue came up, nineteen of us went to the council meeting. There we learned that what was really happening was a political conflict between the council and part of the town. We had been dragged into the conflict for entirely political reasons that had nothing at all to do with us. Had we not attended those meetings and come to know the human beings involved, we might still be living with the paranoid fear that the town was out to get us.

The most important lesson of all is that no matter what the laws are, no matter what regulations are in force, no matter what the prevailing social mores in an area, one must deal not with those things, but with people. Don't ever let mere pieces of paper control what you think or do. Talk to the people behind them. Find out what their intentions are. Find out how flexible they are. We have had good relations with that nemesis of many communes, the building inspector; and such good relations with the electrical inspector that, while he did insist that we put in certain expensive types of equipment, when he saw that money was the main reason we wanted to get around it, he arranged—through his own personal contacts—to get us the equipment for free.

One of our members worked as a logger and made many friends among the lumber people. Several have worked in the local bars and restaurants and from the faceless, frightening mob of rough-and-tumble woodsmen, farmers, and others have made numerous friends

and contacts that have been invaluable to us. I doubt seriously whether we would have come through our first year here without the tremendous amount of help we've gotten from neighbors, local people, and officials against whom we once had a tendency to be prejudiced.

People's Yellow Pages

Vocations for Social Change, March 1972, New York, N.Y.

[Local chapters of VSC have compiled local directories of "non-rip-off" services in metropolitan areas. The following quotes are from the PYP compiled for New York City.]

. . . Building a new society means finding new ways to replace the old. There is a lot of talk about alternatives but not too much information, and information is essential if people are to make choices, change their lives, find alternatives.

. . . Nobody wrote this book. No one person is editor, or typist, writer, researcher, business manager or artist. We started out gathering information collectively, each taking a section or two which we were particularly interested in. Then we organized our sections on 3x5 cards so they could be typed. The information is now ready so we're all sitting here sharing ideas on how to talk to you a little about it; how to express our reasons for deciding to put together a people's directory; how to share our feeling of what alternatives are and the experience of them in our lives. Tomorrow, after all the writing is over, at last, we'll sit down together and cut out pictures, make drawings and share ideas for the cover. We and all the pages will be spread out on the floor with glue, scissors, and ink. We're a little bit pressed right now to put everything together in order to coincide with the "Pilgrimage for Freedom," a forty-day public exploration of alternatives in New York. The Pilgrimage events will juxtapose destructive institutions with life-affirming alternatives, posing a choice between different ways of living and working that are happening *now;* we hope this directory will be something of a resource for more choice.

[The listings in the People's Yellow Pages cover 55 pages, and as many headings under which people may find ways to help meet needs and fulfill their needs to help others. The volunteers who compiled the directory conclude, "This directory is far from complete . . . it does not include all that is going on, and growing on in New York . . . it is not complete in that many more new creative ventures have not yet been begun."]

How to Play Catch 44

Henry Becton, Jr. "Broadcast TV as Community Television," *Challenge for Change/ Societe Nouvelle*, Newsletter No. 7, Winter, 1971-72, National Film Board of Canada.

You might like to hear about one place on the North American continent where a large metropolitan community is given open access to *prime time, broadcast* television.

I produce a nightly, live, half-hour show on Channel 44, WGBX, a public television station in Boston. Each show is turned over to a different community group to do with as they wish. We give them technical advice and provide the facilities and staff to do a live studio show. They are free to use film, videotape, slides, etc., but must pay for these themselves. We do not attempt to censor them in any way, except that they must abide by four simple rules to keep us out of legal and FCC problems. (I've included a copy of the rules.)

Nor do we attempt to censor the shows by deciding what groups may use the airtime and what may not. All we ask is that they represent some sort of collective as opposed to individual viewpoint, and that they come from the same geographic areas as our viewing audience. Thus we have had such divergent-type groups as the Socialist Workers' Party, the East Boston Girls' Hockey Association, the South End Tenants' Action Council, the Komitas Armenian Choral Society, the Roxbury Educational Teen Center, etc. They are given airtime on a first come, first served basis.

We also make our discount rate for local newspaper advertising available if groups wish to buy space to advertise their appearance on Catch 44. They can also buy audiotapes or videotapes of the show for other uses.

We have not been able to give these groups any control over the studio equipment used to produce the show. The main reasons are that we are a broadcast station with very expensive sophisticated equipment and a rigorous production schedule to meet. However, we are beginning to experiment with giving them some one-half-inch helical scan video equipment to pre-produce segments to be used in the shows. We have already successfully broadcast such tapes by bringing a playback machine and monitor right into the studio and shooting it with a regular studio camera.

The results have been startling. We have been on the air for almost six months and have not yet had one case of misuse of the airtime. The quality of the shows produced by these groups has been much higher than one would suspect. A great amount of talent has come out of various corners of the city. And the number and diversity of the "groups" that have been in touch with us are amazing. We have been scheduled at least two months in advance since the first month of being on the air, with no repeats to date.

But most gratifying of all are the cases where the chance to do the program has helped to pull groups together and directed their energies toward more effective action, or in some cases has created on-going groups to fill some void in the community involved.

We also hope that the program will serve as a model for other public television stations around the country. Already I've been contacted by stations in San Francisco, Washington, D.C., Florida, and New York City.

Catch 44 is a way you can use television to speak out on your own—to anyone who wants to listen—about the things you feel are important.

It is founded on belief in the value of free expression, and on trust in those who use it to be honest and fair.

By our license from the Federal Communications Commission, we at Channel 44 are ultimately responsible for what is said on Catch 44, as we are for everything we broadcast. This puts us under several obligations.

We must offer a variety of viewpoints in the series as a whole, and so we ask what in general you would like to present—before we decide whether we can schedule a program for you.

We must make sure that Catch 44 observes the basic rules of fair play and decency. Sometimes, when dealing with a volatile public issue, we may choose to tape the program ahead of airtime. More often, we shall broadcast it live. In all cases, we shall ask everyone who takes part to sign an agreement to follow these few rules:

1) Don't attack identified private persons, unless they have taken public stands on the issues being discussed.

(By "private person," we mean any person who is not a government official or a candidate for office. We also mean any non-governmental group, organization, or business. For example, you may attack the position of a school board member or a police chief—being a governmental official. But ordinarily you may not attack a teacher or a patrolman—being a private person.)

2) Don't use airtime to incite violence.

3) Don't use language or gestures that people would consider obscene, indecent, or profane.

4) Don't use the airtime to appeal for money or promote commercial ventures.

The only catch to Catch 44 is this: if you break the rules, you are cut off the air and forfeit your remaining time.

Otherwise, the time is yours to use as you choose. We will help you in any way we can to prepare for your presentation. Among other things, if you want the aid of a professional moderator, Catch 44 will provide one.

Some Recommendations on Community TV

Jim Hyder, *Challenge for Change/Société Nouvelle*, Newsletter No. 7, Winter 1971-72.

1) The two components of free access and control by citizens are very necessary to the func-

tion of the channel and the making of a true community TV concept. The reality of alienation from participation and decision-making rights are destructive forces in this community and the area. The channel therefore should operate within such a concept. If this does not occur, what is created will be merely a duplication of the same system.

2) A charter board must come into being, charged with the responsibility of making the channel representative of the community. In order to do this it must be made up of people from all facets of the area who know where to seek out the needs of the different segments of this society.

3) The channel should reflect the reality of this community and its people, and operate under a community-education philosophy. It should educate the area about itself in its own terms and utilizing its own resources. It should be used to share information and to allow broader understanding of differences.

4) It must provide all aspects of an issue and follow it through to a conclusion in an attempt to provide some base for problem-solving.

5) The channel should undergo a continuing evaluation and change, in order to expand on the needs generated from within the community.

6) The community should not be seen as the solution to all problems. The solution still lies with the people. The worth of the channel lies partly in the fact that this facet of our rapidly growing technical society may be used to further the purposes of people and community—rather than the other way around.

The People's TV

Scott Walker, *Northwest Passage*, Nov. 6, 1972.

The cable wiring of Bellingham has already proved to be a boon to the community. Where previously only three channels existed, there are now eleven. This was the original purpose of cable television, and Bellingham was obviously a good location. Almost every house in this town is now connected to the cable. But this is only the beginning. New F.C.C. rules, together with the development of inexpensive portable video equipment, have opened a whole new concept in cable television—locally originated talk shows that deal directly with the concerns of the people of Bellingham.

The F.C.C. rules state that "we will require that there be one free, dedicated, non-commercial, public access channel available at all times on a non-discriminatory basis." That means that anyone who has something to say on the local cable can do it for free—right?

Wrong! The expenses for ½ hour are approximately as follows: video tape $40, video tape recorder $1500 to $4000, editing equipment $500, cost of engineer to play your tape over the cable $30. Total: from $2070 to $5000 for a half hour. That isn't as bad as a $200,000 half-hour show on CBS. On the other hand it sure ain't free.

Now, suppose someone lent you the video tape recorder and the editing equipment for nothing. And since video tape is reusable, suppose you reused one. Now we're down to $30 for the half hour and we're talking about real public access television.

It's important to understand exactly what public access channels are. You'll be hearing a lot about them in the next few years. At its best, public access T.V. allows a person, group, or organization in the community to either just talk or to put on a program about whatever they feel about anything. It's television's answer to freedom of speech, because up until now the only people on television were those who did something outrageous enough to be covered, or those who had enough money to buy time. Now, however, you, your friends and your grandmother can be on T.V., and the whole television mystique is going to dry up and blow away. In some communities that already have this system, high school kids have been taping shows regularly and with excellent results. Elderly groups produce their own shows. Housewives, farmers, hippies, blue collar workers, business people, and minority groups all tape their own shows and then play them for the community over the cable.

Some quotes on public access T.V. from a

book you should read, "Cable Television: A Guide for Citizen Action":

"It can promote mutual understanding of differing points of view by developing lines of communication among disparate groups. If used wisely, it can soften the differences between people and help bring people in the community together to seek solutions to their common problems.

"A lot of small businesses have been forced to the wall because they could not compete in the world of television advertising. Cable can provide some redress to this trend. To the extent that cable T.V. is inexpensive local T.V., local merchants will have an opportunity to use the medium to advertise.

"All participants are amateurs with only a little training. They are making tapes that interest their communities. The productions are not always 'programs' that come in neat 30-minute packages. Sometimes they are grainy, sometimes the editing is not perfect, sometimes there is roughness in the image. But they communicate.

"Cable . . . can help us recognize the diversity of American society and introduce us to the richness of our pluralistic culture."

As you can see, the present possibilities of cable are as rich and diverse as the future possibilities. But to hell with the possibilities. Here is the key—WE HAVE NOTHING NOW. For example, I wanted to put a city council meeting on Channel 10. The city government was cooperative, as was the manager of Telecable. But the problem was, I didn't have $3000 to buy the equipment, and neither did anybody else. Sure, there are some VTR's around town, but it's a sure bet that your average citizen ain't going to get hold of one. And yet it's only when average people can say their piece over the tube that we've got real public access television.

Now, this is the work being done and to be done. A non-profit corporation called Whatcom Community Television has been formed. WCT will purchase video tape recorders, editing equipment, and video tapes for the community. These will be held in an office. Any person, group, or organization who wants to tape something of interest to the community can come in and borrow the equipment. People will be on hand to help them and teach them about the equipment, but basically the ideas and methods will be up to the borrower. Hopefully this can all be done free of charge, and we can have true public television in Bellingham.

It all depends on how many people want to get involved. Anyone who is interested is strongly encouraged to write to Whatcom Community Television, 2316 E Street, Bellingham, Washington.

Tapping People Resources

Louisa Messolonghites, background paper, NIMH's Alternative Pursuits for America's Third Century. [In case the point has not been sufficiently underscored, another example illustrates the richness and abundance of people as resources, if other people know how to tap them. A poster on an office door nearby puts it: "Tell people what you want to do and they'll probably help you do it."]

During the NIMH Alternatives Pursuits conference at Warner Springs, an *ad hoc* group formed calling themselves "The Rest of Us," in order to fill a perceived need during the four days we gathered. The group sent a memo to the rest of us:

"Alternatives Pursuits may be the beginning of the creation of a new social structure. The power and the potential of Warner Springs are people. We would like to maintain contact with these people. This list of participants who want to share will help us all to keep the Alternatives Pursuits experience alive." In addition to asking for names and addresses, telephone numbers and zip codes, a single question was asked: "What do you have that you would like to share?"

Of the 225 participants and staff at the conference, 189 returned forms indicating a desire to be included in a network of sharers. A breakdown of the things to be shared fell generally into the following categories: *Children and Youth:* 17 sub-categories of knowledge, skills and experience, ranging from clinics, enfranchisement, and advocacy, youth-initiated alternatives, drug abuse prevention and rehabilitation, to opinions, rap sessions and dance workshops.

Arts: 25 arts were offered, including the traditional and some unexpected variations, i.e., fables, fantasy, science fiction, funny stories, circus of chance, celebrations, and listening. Many of the arts emphasized therapy, humanizing people and improving community and environment.

Education: 18 variations of the learning process were offered, from remedying mis-education, to exploring, cultural change, and alternatives to and within public schools.

Training and Workshops: 14 different kinds of intensive learning experiences were offered by participants trained in counseling, human relations, organizational development, communication, games/simulations, school/community, and futures.

Counseling, Therapy & Healing: 13 aspects of the helping services, from alcoholism to xenophobia, problems of the aged and ethnic minorities, native and folk medicine, psychic healing, nursing and community health, mental health intervention and clinical experience, information and free medical, legal and psychiatric services.

Friendship, Caring and Sharing: 29 variations on the theme of hospitality, love, responsiveness, hard work, self-expression, humor, happiness, energy, space, honesty, creativity, pragmatism, good advice, social milieux, ideas, stories, letters, phone calls, cassettes, films, transportation, visitations, accommodations, and—this list is a shade more specific than the other categories, i.e., "4 hugs a day."

Processes and Activities (not covered by the preceding): 24 dynamic ways to make life more exciting, and less frightening or frustrating; some for simple joy, others for ameliorating existential problems and threats to future communities. Thus, folk-dancing, body movement and massage, and skills in self-transformation, rank with epistemics, structuralism and ways to ease cross-age and cross-cultural tensions.

Mind-Spirit Dimension: 20 kinds of experiences and expressions of faith and yearning make up this sub-category, from solitary contemplation, meditation and mysticism to communal and holy celebrations, with a number of side-trips into various states of consciousness.

Space, Architecture, Environments: 11 kinds of settings are offered for sharing, from industrial work environments, alternative shelters, beach and desert experiences, Cape Cod, and at the other extreme, making undeveloped land and under-utilized space available.

Intentional Communities: Experiences in 5 kinds of alternative communities.

Ecology and Consumerism: 6 kinds of groups and projects for management of natural and economic resources.

Civic Action and Political Change: 11 kinds of expertise in managing change and utilizing democratic institutions.

Systems Management: 6 examples of major planning for large systems.

Negotiating Change: 12 basic skills pertinent to implementing any or all of the preceding categories.

Knowledge, Experience, Skills: 80 kinds of jobs were listed by the participants in the conference, many of which fit into the avocational slot.

Employment, Careers, Services: 5 interest groups for making work more desirable, more available, and for utilizing human resources more wisely.

Information and Communication Networks: Experience in 5 kinds of processes for generating, locating, and linking resources, both hardware and software.

Evaluating Voluntary Action

Center for a Voluntary Society, A Primer and Introductory Checklist, David Horton Smith, Director of Research.

To do an adequate evaluation of voluntary action programs/organizations, one must first understand the meaning of evaluation and the emotional associations people tend to have with this word or concept. One must also realize the general implications of doing—or *not* doing—evaluation. The evaluation process is intimately related to a desire to deal with change and, in time, to improve effectiveness. There are many constituencies who ultimately care about evaluation, from staff

and users/clients all the way to our nation at large or the human species.

There are at least 14 major elements or factors to be taken into account in the overall evaluation process. *These factors constitute a checklist to be used in planning any comprehensive voluntary action evaluation process.* For each factor one must ask, "Have I considered this factor, and how must I deal with it specifically in my evaluation process?" We summarize these factors below in the form of a checklist of relevant questions:

1 Have you spelled out in writing the *values* underlying the organization/program to be evaluated?
2 Have you specified in writing the *goals* of the organization/program to be evaluated?
3 Have you defined operationally the particular *program* (event, organization, subunit, role, person, etc.) to be evaluated?
4 Have you taken into account the practical problem of *time pressure on the evaluation process,* but also allowed *sufficient time* for the program to show its true effects?
5 Have you included some measurement of the influence of the social and biophysical *environment* in the evaluation process?
6 What *resources* are available for the evaluation process?
7 Have you chosen an appropriate level of the *technical evaluation process* that is the best level you can perform adequately?
8 Have you made provision for *practical feedback* of the results of the technical evaluation to decision-makers?
9 Have you taken into account the whole *decision-making system* as part of the total evaluation process?
10 Have you considered the full range of relevant *alternatives*— especially other programs (possible or actual) aimed at the same or related goals?
11 Have you carefully tried to measure all kinds of *costs* involved in the target program, not just money but staff and volunteer time, opportunity costs, etc?
12 Have you been able (will you be able) to bring about *practical implementation* of the implications and decisions related to the technical evaluation (have words become action)?
13 Have you made provision for *periodic repetition* of the evaluation process?
14 Have you made provision for *changing/improving the evaluation process itself* over time?

If you can answer "yes" to all of these questions, you will have performed (or at least designed) an effective method of evaluation for voluntary action. If you answer "no" to more than one or two of these questions, there are major flaws in your evaluation process.

Building In Evaluation Systems

Allan Y. Cohen, *Alternatives to Drug Abuse: Steps Toward Drug Abuse Prevention.* National Clearinghouse for Drug Abuse Information, National Institute of Mental Health, 1973.

Understandably, the short shrift given to evaluation in the urgency to respond to drug abuse has affected the alternatives area and therefore evaluative research is somewhat scant. However, the emerging data seem encouraging. The empirical data consist of two types: clinical-observational and statistical. The clinical and observational studies are less formalized and tend to focus on individual cases and programs rather than general trends. They seem to be lending more and more credence to some kind of alternatives approach when they study successes in early intervention and rehabilitation. For example, it seems appropriate to conclude that many *former* drug users discontinue drug use because of some favorable alternative in life. Expectably, the more intense the drug dependency, the more intense and personally committing the successful alternative seems to be (e.g., for ex-opiate addicts—Synanon, fervent religious commitment, total involvement as ex-addict drug counselors, massive reorientation in lifestyle, job and family life, etc.). In a small corroborating study of more "moderate" former drug users (primarily

psychedelic drugs), 11 of 32 subjects reported discontinuing drugs because they were "beyond it spiritually or psychologically." Two subjects cited "goal interference," and the remaining 19 pointed to "health concerns" (Cohen, 1968). It was noted that even where health concerns affected discontinuance, most interviewees related these concerns to some valued activity, pursuit or existent relationship which necessitated adequate health. Very few subjects reported significant physical pain, mental agony or general discomfort as being the motivating factors for their discontinuance.

Although the empirical criteria for effectiveness (including measurement of long-term discontinuance of drug abuse) of alternatives programs may be possible to construct when dealing with the rehabilitative and early intervention stages, criteria for prevention raise a more difficult question. Any preventive research on individuals is exceedingly difficult because a researcher is haunted by the question, "How do I know that the person would not have avoided drugs even if the alternative were *not* offered? Further, "How do I know that possible 'failures' of the alternative strategy (e.g. primary school students who go on to experiment with drugs) would not have been more severe drug dependers had they not been exposed to the alternative?" Truly rigorous research would include sample longitudinal studies with closely followed control groups, a very difficult feat.

Yet there are other research strategies which show promise for the preventively oriented investigator, even if they are a bit less elegant. An apparently simplistic, but powerful, procedure is to ask the subjects what they want to know. Illustrating this was a most interesting study designed by the high-school faculty and students (San Leandro Study, 1969). A drug use questionnaire, anonymous and distributed by trusted peers, was collected from approximately 800 students at a suburban high school in the San Francisco Bay Area. In addition to other questions, the non-users (about 400) were asked the question ,"If you do *not* use drugs, what has been the biggest deterrent for not using them?" The 260 completed responses to this open-ended question were categorized and generated the following results:

Biggest Deterrent	Percentage*
1. No need (life is fine, I'm happy, I turn on other ways, etc.)	39.8
2. Physical or mental health or athletics	22.4
3. Laws (respect for the law and fear of getting busted)	7.1
4. Brains and good judgement (i.e. having them)	6.2
5. Fear of the unknown	6.0
6. Seen results in other people	4.9
7. (Out of) love and respect for parents	4.4
8. Fear of addiction	3.4
9. Friends (i.e. peer pressure against it)	3.2
10. Other (not yet been contacted to take drugs, personal values or religion, unfavorable past experience, poor quality of drugs, and don't know)	10.2

*N=260 students, percentage adds up over 100% because of some combinations of reasons

If the total percentages of apparently *negative* reasons for avoidance are totaled (categories 3, 6, 8, and 9), the figure is 18.6%. Explicitly *positive* categories (i.e. expressing the primacy of positive alternatives or values in contrast to fear of something) total 44.2% (categories 1 and 7). Responses in category 2 were not fully analyzed, but many students worried about health problems in relation to goal interference, i.e. not being able to continue some valued activity, like athletics.

These results are entirely consistent with growing observational data suggesting that legal constraints plus scare-oriented education are only very limited deterrents. Even in this population, where alternatives programs were not specifically generated in the school, the bulk of non-users reported that some kind of alternatives orientation (even

if it only meant satisfaction with non-chemical life) was the decisive preventive factor.

In sum, although tightly controlled research of clinical, observational and statistical nature is just beginning, the early results seem to encourage the continued development and testing of the alternatives components.

Suggestions for Further Research and Evaluation

Admitting the difficulties in evaluation of alternatives programs, there may be helpful guidelines. For one, the richness of early clinical and depth interview studies suggests that the simplest research strategies can be effective. Pre-users, users and former users can generate considerable information if asked in sympathetic ways. At the least, it can be very helpful to interview a target population before, during and after intervention efforts.

Considerable research has focused on the reasons why people use drugs and what personality types might be dependency prone. However, such a strategy may have diminishing returns as a near majority of Americans, particularly the young, are predisposed to experiment with drugs. It may become increasingly futile to try to identify high-risk individuals before dependency sets in, since there are more and more high-risk individuals. More salient to an alternatives outlook is expanded research on reasons why drugs are *not used* or are discontinued. (E.g. why do most young ghetto dwellers *not* become heroin addicts?) This could lead to rational assessment of priorities when developing alternatives programs for different groups and locales.

As well as encouraging objective outside evaluation, it is important for alternatives programs to build in evaluation systems as part of their own projects, that they monitor their relative effectiveness for their own advantage. It is suggested that they involve the target population in this procedure. Because no alternatives program is an island, planners are encouraged to think about the research possibilities of their programs and extend their evaluation plans into research designs which may generate knowledge about the reasons behind success or failure.

Evaluating Alternatives Programs

R. L. Emrich, *Alternatives: The Key to Drug Abuse Prevention and Rehabilitation.* Unpublished paper prepared at the National Council on Crime and Delinquency Research Center, Davis, Calif.

The evaluation of alternatives programs essentially must take place on two levels, the community level and the individual level. . . . On the basis of theory, one can rather specifically define the qualities that would make up an effective alternatives program, or many of the dimensions of that program. One can also describe the impact that such a program would have on the personality of the participants, in contrast to the development that would occur had they continued in a drug-taking mode.

The basic hypothesis to be tested by the evaluation is that a successful alternatives program—that is, one that fulfilled most closely the *a priori* definition of an effective program—would be accompanied by the most perceptible drop in drug abuse and the most significant impact on the target social problems. Another hypothesis is that a successful program would produce most noticeably, and in the largest number of participants, a more constructive pattern of personal development.

[Emrich gives examples of monitoring several communities, their drug problems, social problems and individual case followup. In describing the final data analysis, he offers possible predictions made by an alternatives evaluation team:

(1) That the communities having the most effective programs would also have the greatest fall-off in the prevalence of drug use;

(2) that the most effective programs would have the greatest social impact on the problems of choice;

(3) that the participants in the most effective programs would have the greatest satisfaction with the program; and

(4) that the most effective programs would facilitate the most positive personal development on the part of the participants.]

Facilitating Citizen Action

William Michael Kitzmiller and Richard Ottinger, *Citizen Action: Vital Force for Change*, A Report by Grassroots Research Project. Environmental Clearinghouse, Inc., Center for a Voluntary Society, 1971. Introduction by Ralph Nader.

Results of our study indicate that the citizen action efforts presently mounted throughout the country are generally not adequate to meet the need. Citizen groups are weak, under-financed, uncoordinated and dispersed. There are few sustained citizen action organizations capable of continuous representation of and by the public.

Recommendations

The Clearinghouse's first and heart-felt plea is directed at all officials of foundations and to all other philanthropic sources. It is that they involve themselves as deeply as possible in the problems of the citizen action movement [which] may well be the last hope of bringing about orderly and effective change, change which can preserve our basic institutions by reforming them to meet the needs of a new and exciting world.

Raising Money

The most difficult problem the citizen action movement faces today is financial. . . . All of the organizers with whom the Clearinghouse has had contact feel strongly that a substantial part of the money to support citizen action should come from the citizens themselves and all have put considerable emphasis on fund-raising campaigns. The source of the additional funds and the way they are raised will exert a significant influence on the development of the movement.

In this situation, the private foundations have an unusual opportunity to help to shape a great potential force for social reform, if they will use it. Unfortunately, this study indicates that relatively few of the private foundations are doing so.

The Tax Reform Act of 1969 undoubtedly has had the effect of discouraging such innovative giving. . . . The Clearinghouse believes that the new tax law leaves plenty of room for foundations to support citizen action efforts and engage in meaningful social innovation, if only they will assert their rights. . . .

The Clearinghouse suggests that many potentially valuable efforts never get off the ground because many foundations feel that they lack adequate assurance to be able to develop a self-sustaining financial base. The reluctance to back possible "fly by night" ventures is thoroughly understandable, but there is a distinction between that and a struggling good faith effort to put difficult and tenuous programs together. The Clearinghouse suggests that foundations borrow a concept from Yale University and some of the other leading universities which regularly admit a certain percentage of freshmen who do not meet proper qualifications, but who, for one reason or another, seem worth the risk. If as a part of their charitable activities, the foundations regularly set aside a portion of their funds, say 10 percent, for attractive high risk projects a number of innovative projects now destined to die untried might get the seed money that allows them to survive and possibly succeed.

Attacking the Overhead Problem

One of the most difficult problems facing the citizen action movement is the tremendous burden of overhead which eats away at meager funds available to pay essential program-related salaries, obtain vital expert services, support public programs and generate the publicity needed to broaden the base of public support.

It is a simple fact of life that no effective program can be run for long without such things as office space, files, secretarial services, telephones, typewriters, reproduction facilities, postage, paper and essential office supplies. For new organizations or those that are marginally funded, lack of adequate overhead support can itself be costly and reduce the efficiency of the program significantly.

The Clearinghouse believes that the most effective way to deal with the overhead problem is for a number of large contributors with projects in the same area to work out a system of pooling overhead services for citizen action efforts. For example, if a number of foundations could work out a joint effort to create a single facility with reproduction and duplicating equipment that would be available to groups receiving their support, a good deal of needless and expensive duplication could be avoided. . . . A side benefit would be the facilitation of communication between groups, which as we later note, is another major problem in the citizen action field.

The Clearinghouse also urges that major contributors give serious consideration to supporting consolidation of accounting procedures.

Information and Services

The availability of information about funding sources has become a matter of critical importance for citizen action groups. . . . [There is] a tendency for most of the innovative dollars to go to individuals familiar to the foundation circuit, while obscure but worthy and potentially valuable efforts wither and die.

The Clearinghouse suggests that a group of concerned foundations give consideration to the establishment of a clearinghouse as a first step toward resolving this problem.

Effective Organization for Action

In our opinion, there is no one practical prescription for the form of organization for most effective citizen action. The vehicle must be tailored to the situation.

Nor is there one tactic that we can prescribe for all citizen action efforts. What suits one problem and one constituency may be highly inappropriate for another.

One thing is sure, however—that the citizen groups, to be effective, must be prepared to fight on their own grounds, eschewing that of their adversaries. The giant corporations, unions and government agencies can outlast any citizens group that tries to play by their rules. . . .

Another useful innovation would be to have a publicly or privately sponsored center established in each community where the citizen could go to participate in solving any of the community's problems that particularly move and affect him, be it drugs, health, auto insurance, supermarket abuses, misplaced government priorities, foreign policy aberrations, transportation, housing or whatever —a vast expansion of the kind of institution that was started by the OEO Community Action Program for poor people. . . .

The secret of success of citizen action, whatever specific form it may take or tactics it may adopt, is to give the individual faith and confidence that through his efforts, multiplied by those of his peers, he can help to shape his society and environment.

Social Performance Report

Raymond A. Bauer and Dan H. Fenn, Jr., *The Corporate Social Audit*, Russell Sage Foundation, Social Science Frontiers Series, 1972.

What may be an emerging new social institution is the formal "corporate social audit." The concept, which has a thin history, indeed, began to appear in the past decade or so, though, of course, society has been making generalized judgments of business for centuries. But the past year has seen a literal explosion of interest on many fronts, some quite unexpected, all in the context of the new attention being paid to the "social responsibility of business." In its full vision, the corporate social audit should permit firms to report their performance on issues of current social concern with the same regularity that they report financial performance. But, as we shall see, there are many partial visions being explored today.

We mentioned that the modest flurry of interest of the last ten years is now beginning to look like a storm. From early in the autumn of 1971 when we started on this paper to midwinter the change has been startling. Hardly a day goes by that we do not find new evidence of interest in the idea, or hear of a company that is either toying with or embarking

on some project they call a "social audit," or a major investor expressing the hope that here may lie the answer to his worries over a "social portfolio," or a public interest group performing an "audit." All this talk and activity goes beyond the kind of criticism of business that is characteristic of groups like Ralph Nader and his associates or Campaign G.M. The goal of the social audit movement is the mounting of a comprehensive and objective evaluation of the social performance of firms on a continuing basis.

We have no doubt about the viability of the more general issue of social responsibility. But no one, at this stage, can forecast with any confidence the future shape of this concept of a social audit. We do believe, though, that the society cannot long have one without the other, that our apparent dedication, or rededication, to a new definition of corporate responsibility demands and depends on some kind of "audit." Thus we regard the broad concept as a potentiality worth looking at and thinking about.

Submitting a Grant Proposal

Robert A. Mayer, "What Will a Foundation Look for When You Submit a Grant Proposal?" *The Foundation Center Information Quarterly*, January 1973. (Robert A. Mayer is Officer in Charge of Logistical Services and Assistant to the Vice President of the Ford Foundation. This article is adapted from one which appeared in *Library Journal*, July 1972.)

The business of getting a grant has two sides to it: how to prepare yourself before asking for a grant, and what the foundation staff member receiving your request will be looking for. These are not entirely independent processes because careful attention to the first one can favorably influence the second. I will discuss them separately, however, since they entail activities by two different people—adversaries, you might say—the person wanting the money and the person holding onto it.

Let's consider your side of the process first: how to prepare. It is logical to assume that, since you are considering approaching a foundation for a grant, you have a specific need—a shortfall of operating funds, a special project, a capital improvement required.

Study your need carefully: Have you exhausted all possibilities to meet the need from your existing resources? Have you honed your operation to such a level of efficiency that there are no wasteful expenditures being made in the normal conduct of business? Are you operating at maximum management efficiency?

Are there other financial sources that could be tapped? The community you serve? Special interest groups that will benefit from this need being met?

Have you examined the anticipated costs of your project in the most minute detail? Is your estimated budget as tight as it can be? No excess frills? No generalized categories such as "other" or "miscellaneous?"

And, most importantly, is this trip really necessary? What benefits will accrue if this need is met? Who will benefit? How?

It is a given fact that all foundations receive requests for grants far in excess of their capability to respond financially. In addition, foundations are feeling today's economic pinch as much as anybody else and are subject to an increasing scrutiny by the Internal Revenue Service, a scrutiny stimulated by the Tax Reform Act of 1969. Consequently, foundation staff are getting as hardnosed as bankers. You had better have your homework in order before you knock on the door.

How do you go about finding the right door? This is the next step, and a crucial one that many people seeking grants ignore. They will make proposals or requests to a foundation without finding out first if the foundation is interested. That statement might seem inconsistent: How can you know if a foundation is interested if you don't try? There is a process which can eliminate at least those foundations that would have no interest whatsoever. It is not foolproof, but it certainly can help you concentrate your efforts where the prospect of success is highest. Begin by consulting *The Foundation Directory* and other publications and information services offered by the Foundation Center. These information sources will provide you with a better background against which you can frame your proposal, including the purpose and activities

of specific foundations, the locale in which they make grants, and the general size of grants they make.

Once this information-gathering process has been completed, you can begin to pare your list of possible sources to a group of foundations that have supported projects similar to yours or a variety of kinds of projects in your local community. Such small, often family-operated foundations can be a good source of support for a project whose impact will be localized. This kind of project does not normally fare well when presented to a large national foundation, such as the Carnegie Corporation or the Rockefeller Foundation. Again, be creative. See if you can put together a combination of financial aid from the smaller foundations. These organizations are often staffed by individuals who are doing the work as a second job. Many are not what we might call professional foundations managers; they may be attorneys for the family who supports the foundation. Therefore, they have neither the time nor the experience to permit deep analysis of proposals. An exciting project soundly conceived and presented in a well-documented manner can make a strong showing here. It makes the part-time foundation manager's job easier.

The last step and, I assume, to many the most important one is preparing to approach the larger foundations. What interests do they have? The Foundation Center has another resource that you should use: it maintains copies of the published annual reports of foundations. The last figure I heard mentioned is about 200 foundations that issue public reports. Some of these merely list grants approved. Others, such as those issued by Rockefeller and Ford, have extensive narrative sections addressed to the general philosophy of the foundation and its major program thrusts. This is of vital importance. You do not want to present a proposal for construction of a new library building to a foundation that does not make grants for bricks and mortar.

To summarize so far, in preparing yourself to ask for a grant, do two things: have a well conceived, well documented, hard proposal and know as much as possible about the foundation you are approaching.

Now let's look at the problem from the other side. What will the foundation staff member look for in a proposal? This is a difficult area in which to provide guidelines. As I have already mentioned, each foundation has its own philosophy, its own program interests. Proposals submitted to a foundation are reviewed against these program interests by foundation managers. In the Ford Foundation, we call them program officers, so I will use that term in a general sense for convenience. You will often find differences of approach among program officers in the same foundation; in the larger ones, these can be important differences. The guidelines I will discuss grow out of my own experience as a program officer, one of whose responsibilities for five years was to review grant proposals.

A program officer's first question will be: Is this type of project an activity that fits within the foundation's program interests? If you have done the preparatory work I suggested, the answer should be yes. Either the foundation makes grants for your kind of project or it makes general grants to organizations like yours or in your specific locale.

Given a yes to the first question, a second, closely related one will be: Is the type of support requested of the kind the foundation gives? Here I am referring back to the description of your need that I gave earlier: is it to cover operating deficits, or is it for construction purposes or a specialized project outside of basic operations? A foundation may very well make grants to organizations of your type—but not for operating support or for construction. Here again, we can see the importance that careful preparation has on favorable reception by a foundation.

Now that you have your foot in the door, we get to the difficult part—the subjective review of grant proposals by program officers —the assessment of the value of the project. What is the scale used to measure value? I have to answer that question by saying there are two: one used by large foundations that operate on the national scene and one used by

smaller foundations with more localized interests.

The tendency in a large foundation is to examine a project's value for its possible impact on the national horizon. Can it serve as an experiment that has transferral potential? Is it addressed to a need that other similar organizations are also feeling? These are questions that try to determine the value of a project beyond the institution requesting the grant. However, a measure of the project's demonstration potential is not the only one used by large foundations. The project may have an intrinsic value of its own from which others will benefit. To phrase this in question form: Is this project of importance to society at large? As a specific example, we might think of a medical research project—say Dr. Jonas Salk's research on polio vaccine. This kind of project would not be judged for its demonstration aspects but for its intrinsic value to society.

It is important not to misinterpret these statements to mean that the larger foundations do not care about the institution requesting support. They do, but as a secondary objective. It is obvious that successful performance of a project will strengthen the institution. We also find that, in identifying activities it wants to support, a foundation may choose to accomplish its goals by strengthening individual organizations. Examples of this drawn from the Ford Foundation's experience would be its efforts to strengthen symphonic performance throughout the United States through large-scale grants to many symphony orchestras—or to improve the quality of private higher education through a massive grant program that provided institutional support to 61 colleges.

Grants made under these programs were truly for institutional building purposes. But they evolved from program interests—values—emerging from inside the foundation and not from individual grant requests. So, if your proposal is primarily for general institutional support, it will probably not get past the screening process in a large foundation, unless it falls within a distinct program already established by the foundation. Your preparatory review of published foundation annual reports will help you to identify any such programs that exist.

If your proposal has survived to this point, you pretty well have it made. Further review will center around the realities of your estimates as to how long the project will take; how much it will cost; how its accomplishments will be measured; how it will be financed beyond the immediate grant period should it be a program with a continuing projected life. This last point—future financing—is an important one. Often foundations are told by prospective grantees that a project will be self-sufficient by the time the initial funding period ends. Seldom, in my experience, have these estimates been realistic. The larger foundations do not like to breed albatrosses, so deal with them in full honesty in regard to this. If the foundation has already acknowledged the value of the project, it is not going to be frightened off if the cost estimates are realistic and it is fully aware of possible continuing financial need for which it will be responsible.

Now let me turn to the value system used by those foundations which I would categorize as local foundations, although even some of the national ones might operate in a somewhat similar manner. How a dividing line can be drawn is difficult to say. Your preparatory review of the information available in *The Foundation Directory* or in the Foundation Center's files will probably help you draw this line yourself. There are the obvious: a foundation which operates only in one city, or a foundation which your previous analysis has shown makes varying kinds of grants to varying kinds of institutions with no definable program pattern.

In these a program officer will be looking more at the value of the project in itself—not at its transferability or its national impact. Is the problem one that needs solution? Is the proposal soundly conceived to accomplish its stated objective? What is the track record of the institution? Is it highly regarded in its specific field of interest? Does it have the human resources to carry out its proposal? I should make a parenthetical note here

that all of these questions will be asked by a large foundation as well, but in the context of the other value questions I've already stated.

On the point of human resources, I do not mean that an institution needs to be fully staffed to carry out a new project before asking for a grant; the assistance requested may very well be funds to expand an institution's staff. I am referring more to the institution's leadership. Foundations are primarily in the business of betting on people, on the ability of human beings to carry out a proposed activity. Even if we talk about grants for construction of a new building, we must depend upon the people who have planned the building and those who will see that it is built. So, the existing inner strength of an institution is a key element used in measuring the capability of that institution to move forward.

Should the answers to these questions be yes—there is a problem that needs to be solved; the submitted proposal is a feasible way to solve it; the institution making the proposal has a reputation as a good performer, and the institution's leadership has the ability to see this project through to a successful completion—you are practically home free. The same questions that would be next asked by the program officer of a large foundation will also be asked by the program officer of a smaller foundation: How long will the project take? How valid are the cost projections? How will it be evaluated?

I have tried to sketch an investigation process that can take, in the case of a large foundation, up to a year to complete. The better you, as the person asking for a grant, prepare yourself through your knowledge of a foundation's specific interests or the general direction a program officer's analysis might take, the less pain this process will cause you.

[Detailed information about foundations is obtainable through the reference departments of many public, college, university, and special libraries. The Foundation Center, 888 Seventh Avenue, New York, New York 10019, publishes extensive reference materials about foundations, which are available through regional reference collections, national collections in New York City and Washington, D.C., as well as through purchase from the Foundation Center.]

Hints on Sources of Public Funding

Drug Abuse Prevention Branch, NIDA.

The eager innovator looking for leads to sources of Government funding for alternatives-to-drugs programs must be prepared to do some extensive research. The very nature of the subject matter makes it difficult to define precisely just which agencies or programs might be hospitable to requests for support. Community projects which are in effect alternatives programs have been funded by a variety of agencies. In some cases, alternatives projects fall within the domain of a youth agency, or a program concerned with recreation or community development. Funds for projects with specific implications for drug abuse prevention may be sought from agencies with primary responsibility in the drug area. But these are not necessarily the only possible sources. (The National Endowments for the Arts, and for the Humanities, fund alternatives-type projects.) Also, various levels of government should be considered: local, county, State and Federal agencies should all be explored.

Federal agencies with primary concerns for drug prevention include the Special Action Office for Drug Abuse Prevention within the White House; the Alcohol, Drug Abuse and Mental Health Administration, and the U.S. Office of Education within the Department of Health, Education, and Welfare; and the Law Enforcement Assistance Administration within the Department of Justice.

The current trend toward decentralization of Federal programs is channeling monies into agencies closer to local communities.

New Federal Funds for State Agencies

Citizens looking for funding support for alternatives programs should establish contact with their State Drug Agency. Each State

now has a designated single State Agency for Drug Abuse Prevention. Two major grants programs under Public Law 92–255 provide Federal funds to these agencies for disbursement to local regions. One is designed to stimulate planning. New funds are also being made available for special grants for drug prevention projects.

Revenue-Sharing

The State and Local Fiscal Assistance Act of 1972 inaugurated a program in which Federal funds are disbursed to the States and localities (general revenue-sharing). These funds may be used for projects in the following high-priority areas: public safety, environmental protection, transportation, health, recreation, libraries, social services for the poor and aged, and financial administration. Alternative Pursuits projects might conceivably fit into one of these categories. Information about the availability of revenue-sharing or other forms of local support can be obtained from city and county governments.

It is anticipated that new special revenue-sharing funds will be made available to States in the near future for human services programming. New concepts, methods and programs differing from those specified under Federal guidelines may then be funded, in accordance with a State's determination of the kinds of programs it wishes to support.

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Chapter IV

ALTERNATIVE PROGRAMS AND PROJECTS IN ACTION

This chapter is merely suggestive of the thousands of alternative programs and projects now underway or being launched. Some are quite original, and others are borrowed and adapted to local needs. A number are pioneer programs that have been operating for some time and are serving as models for other communities.

In making selections for illustrative purposes, we have tried to include a cross-section of projects with diverse characteristics from a variety of settings. Several programs were designed to be catalysts on a national or regional plane; others arose in response to peculiarly local needs. A number play advocate roles, especially for the rights and responsibilities of the young. Some programs are addressed to the communications gap between generations or socio-economic and cultural groups. What they have in common are goals for the fuller development of people resources, and a wiser stewardship of natural resources. Although the stated objectives of many of the projects do not place "prevention of drug abuse" as a top priority, their value as contributory forces in making communities and environments more amenable to human growth places them in the category of drug abuse prevention efforts.

Alternatives have been set in motion by individuals, families, clusters of friends, schools, businesses, foundations, churches, a whole community, or governmental agencies.

In choosing a few examples from the many, no effort was made to give "equal time," hence some entries are fragmentary, and others are reported in detail.

Alternative Pursuits for America's Third Century

Lura S. Jackson, Drug Abuse Prevention Branch, National Institute on Drug Abuse.

When special funds for an innovative communications project in drug prevention became available in 1972, the NIMH Office of Communications, in cooperation with the Division of Narcotic Addiction and Drug Abuse, elected to explore the alternatives model.

A conference to stimulate public awareness of the need for alternatives was a first consideration, but it was agreed that whatever kind of conference was planned, it should be experimental and imaginative, a "new thing" in process as well as in theme and substance.

One of the responses to the request for proposals came from Conference Design, Inc., a California-based firm of behavioral scientists specializing in the planning and management of communications events such as conferences and workshops.

This group, under the leadership of D. Sam Scheele, Project Manager, evolved an innovative design for the project. Ultimately adopted, it called for a unique process of col-

laborative conferencing involving the development of any number of teams of volunteer citizens, and continuing over a period of several months. The primary focus was to encourage and help teams participate in a creative process leading to the invention and development of an alternative project or activity.

No effort was made to dictate to groups the kinds of alternatives they might work on. Expert technical consultation, however, was made available through a variety of media designed to stimulate creativity and facilitate planning. The communications system included "Rounds" of dialogs contained in a "graph pack" (kits of exercises, literature and resource materials) and personal programmed tape cassettes assembled from a library of information, as well as recorded advice and consultation from experts addressing a group's specific problem.

A national conferencing collaboration took shape in four Rounds that were planned to elicit the following responses:

1. Form local team and begin exploring community for opportunities to introduce alternatives.
2. Decide on alternative pursuit and plan a course of action.
3. Secure resources and organize a program.
4. Perform an experiment that begins implementing alternatives.

A key concept in the process is that alternatives, to be viable, must be anchored in local communities. Therefore, the center of action should be at the local level, where teams can invent and develop alternative projects, tailored to local needs and build upon available local resources.

The Alternative Pursuits process was designed to provide some of the know-how essential in implementing ideas so that plans result in concrete achievement. It can be described as a process of teambuilding for a research and action effort leading to innovative project development. A keystone in the process is assessing and making use of available resources within the team, and in the community.

The NIMH-Conference Design consultant group communicated and counseled with each team. Through these exchanges, each local team had access to expert consultation to 1) refine concepts, 2) assess available skills and resources, 3) acquire needed resources, and 4) plan implementation.

The Alternative Pursuits Conference

Midway in Alternative Pursuits, some of the community teams assembled for a three-day workshop at Warner Springs, San Diego County, California. The teams attending were selected on the basis of regional distribution, diverse social characteristics, demonstrated success in group and project development, and contribution to variety in the spectrum of alternatives.

The workshop was viewed as a laboratory in which to demonstrate problems of team building and project development common to many groups, and devise ways of solving them. It was also designed to explore and refine a model prototype for a conference that aimed to release creativity and forge good communications.

In addition to the Alternative Pursuits teams brought together through the "collaborative conferencing" project, some groups already into drug abuse alternative pursuits were invited. A third group was composed of community consultants with a wide range of skills. Their fields included public administration, community development, drug abuse prevention, counseling, recreation and games, communications, community arts programs, etc.

The meeting brought together a group of highly charged, imaginative individuals from all over the country, with shared interests in developing and operating projects which in some unique way fulfill some social or community need. Participants included adults and young from different ethnic groups, grandmothers and teen-agers, persons with long hair and short, from counter-culture and establishment. They were involved in a wide range of projects, many already underway, others in blueprint stage. Many represented viewpoints or programs that reflect the cur-

rent trend toward self-help skills and self- reliance in developing services rather than depending on traditional institutions.

As planned, the workshop was designed to provide experience in team-building and project development. It was basically task-oriented, though flexibly structured to allow for a great deal of interpersonal exchange. Various techniques were used to catalyze creativity, including brain-storming and simulation. Effective community change processes, as well as stumbling blocks, were explored.

Participants were assigned to groups or "kingdoms" through which the major activities and discussions were conducted. There were also many *ad hoc* special interest groups.

The primary building block of the workshop was a marathon simulation game that lasted all night and into the next afternoon. Through this exercise, teams could enact and experience some of the real-life processes involved in developing innovative alternative projects back home.

Video-taping was available for those groups wishing to use it as a tool to help them see themselves, through playback, and objectively observe the team-building process through which they were working.

Conference Spin-Offs

As a flood of letters attest, the Alternative Pursuits workshop was a profoundly important experience for those who attended. Many participants described it as one of the most intense learning experiences they ever encountered. A model for a new kind of meeting evolved: one that stimulates creativity and learning, shares ideas, generates teamwork, enthusiasm and energy for problem-solving, and develops a communications network among people with common and uncommon goals. The model has specific implications for the field of drug abuse where the search for workable programs and livable environments becomes increasingly critical. The model emphasizes communication, understanding, and involvement, all of which have been demonstrated as effective in reaching alienated young people.

Conferences patterned on the Alternative Pursuits model can also be especially valuable to staffs of drug abuse prevention and rehabilitation programs. As one of the participants, a State coordinator of youth drug prevention activities commented: "People working in our field have a tendency to get 'burned out.' This kind of meeting can refresh energies and restore spirit, and get us moving onward again."

The design has also proved adaptable to a search for creative approaches to other health problems, such as improved methods for the delivery of health and mental health services.

Evidences of the impact of the workshop are still coming in. People who attended are continuing to communicate with each other through letters, newsletters, cassettes, microfiche, telephone, and personal visits.

The challenge implicit in the alternatives theme offers many opportunities for individuals, small groups and large communities to explore their own inner and outer essentials and resources. In simplest terms, the formula consists of bringing together a diversity of talents and types of people, providing resources they can use to create settings where their energies and ideas can flow, and channeling this energy through a combination of work-oriented and affective, experiential processes. In effect, it is a matter of capitalizing on the tremendous potential for creativity and improvisation that all people possess, and which can be released in a nurturing climate conducive to communication and sharing.

"Alternative Pursuits" Sparks Alternatives Programs

The impact of Alternative Pursuits continues to spread in ever-widening circles. Several major community projects have been designed and approved for funding by local, State and Federal agencies. Some programs of smaller dimension, which involved creative regrouping of resources and required little money, have been launched. Many times the problem-solving strategies of Alternative Pursuits have been incorporated into local community development efforts. Lives have been enriched as a result of changed priorities and new, more hopeful perspectives.

The following examples are illustrative of the variety of projects underway.

"Phoenix Alternative Pursuits Programs for Youth" (PAPPY) has been inaugurated out of the City Manager's Office of Drug Abuse in Phoenix, Arizona, in cooperation with the State Department of Education and other city agencies. The project was recently unanimously endorsed by the Mayor and City Council. PAPPY will provide assistance to community groups interested in developing alternative projects. The program design involves making available various city resources through four "banks"—of manpower training, drug information, general expertise, and resources—including individuals and agencies who can provide needed components for projects. Counseling, training, and motivational techniques will be provided for young people aged 18–25, who will work with groups of citizens to help them bring their project to reality.

The Gloucester Community Development Corporation has received a grant from the NIMH for a program, "Careers in Change," which is a demonstration project for stopping drug abuse at its source in alienation and frustration, by offering to actual or high-risk drug abusers an opportunity to enjoy meaningful and satisfying work leading to employable skills. The project, components of which were inspired by Alternative Pursuits, is an adjunct to a drug rehabilitation program. Under the project, with the cooperation and support of concerned laymen and utilizing community resources, young people in a disadvantaged, high-drug-using area are being trained in creative activities including crafts, horticulture, stonework, sculpture, and carpentry.

The Community Relations Department, City of Kalamazoo, Michigan, has initiated a city-wide program, Operation Involvement, to develop self-help programs tailored to meet community needs and built upon available local resources. The program includes a continuing public relations campaign to promote public awareness that alternative solutions to community problems can be found by imaginative use of community, public, private and personal resources. Two recent programs have been initiated: the Pick-up Program, and the Home Fix-up program. Business, churches, and civic groups are linked into the projects. The city is also exploring the development of a computer-based data bank of community resources.

The Donald Smiths ("The Bold Ones"), a family group in San Diego, started a newsletter, *Ahead of Times*, as an Alternative Pursuit. Various individuals who responded told of needs they had and asked how to get groups started. Four are developing: 1) a group of welfare youngsters, Quality Cleaners, who want to form a self-supporting domestic cleaning business; 2) Host Homes, a series of families across the country who will receive teen-agers who would like to visit away from home; 3) the Senior Tape Exchange, cooperative exchange of cassette tapes among residents of retirement homes across the country; and 4) re-entry for exteachers who, after raising a family, want to return to the education field. The Smiths are serving as "god-parents" to these groups.

In Bozeman, Montana, the Gallatin Council on Health and Drugs added an entire program segment on alternatives. It initiated a youth employment service within the State Employment Office, persuaded the city commissioners to extend open hours at the local swimming pool, developed a volunteer aide program for teen-agers, a self-awareness camp for fifth and sixth graders, an arts and crafts program, and rap sessions.

NIMH Office of Communications in cooperation with the National Clearinghouse for Drug Information is carrying forward the alternatives theme through several communications projects: a directory of outstanding alternative programs; bibliographies, articles and booklets on the concept of alternatives; and the development of an alternatives communications network.

A great many new requests have recently come in from drug agencies, mental health centers, planning organizations, voluntary and professional groups, and individuals, who have learned about Alternative Pursuits and want to participate. The team-building mater-

ials are being revised for a more general audience appeal, and will be available in packet form in the spring of 1974: "Alternative Pursuits: A process for community collaboration in the invention of alternatives." Plans call for a new demonstration program in which a cadre of consultants versed in the concepts and techniques of Alternative Pursuits will be available to train discussion leaders of community groups interested in Alternative Pursuits projects.

Stimulus to Community Action

A National Program for the Prevention of Drug Abuse Through Alternatives, Bureau of Narcotics and Dangerous Drugs, U.S. Department of Justice.

An Alternatives to Drug Abuse Conference was sponsored by the Preventive Programs Division, Bureau of Narcotics and Dangerous Drugs (BNDD), U. S. Department of Justice, in Santa Barbara, California in May 1972. Twenty persons, representing the criminal justice system, education, and community drug abuse prevention programs, gathered to formulate guidelines for programs designed to prevent drug abuse through the provision of attractive alternative life styles and commitments to young people. A second Alternatives to Drug Abuse Conference was held by BNDD in January 1973 at Airlie House in Virginia. Both of these were coordinated by the National Council on Crime and Delinquency Research Center in Davis, California. The second conference brought together a group of 50 resource persons to develop a plan for a national alternatives program.

Out of this came the concept of ALFY ("A (New) Life For You"), a program to promote alternatives in criminal justice, school, home and community.

A non-profit corporation has been created to promote the ALFY project and non-governmental funds are being sought for it.

Main thrust of the program will be to stimulate community action, through communications programs including use of public media, consultation services, and provision of information on existing alternatives programs throughout the nation.

New Conceptions of Alternatives to Drug Abuse

Addiction and Drug Abuse Report, December, 1972, Grafton Publications, Inc.

Something new is being added to the idea of setting up "alternatives to drug abuse." Up to now the thought seems to have been that you could teach people who want to put needles into their arms to play chess instead, or climb mountains, or sing folk songs. The effort has been largely to substitute one activity for another, as if they were all equal, and as if lonesome, defeated kids who had turned to drugs could be won back by dominoes, or good, fast hiking.

But drug abuse is only a symptom. What we need are not only alternatives to pills, or alternatives to injections, but alternatives to the drug culture. A true "alternative" is a different way of life, not just as a different afternoon activity.

The new, more developed "alternatives" approach came up strongly at the Alternatives to Drug Abuse Conference conducted in Santa Barbara, California, last spring, under the auspices of the Federal Bureau of Narcotics and Dangerous Drugs. Typical of the new level of thinking was the statement by H. Bryce Brooks, executive director of Awareness House Training Center, Berkeley, California, which has been developing local Awareness House Training Programs for several years, with the help of the U.S. Office of Education. Said Mr. Brooks:

"We sort of accidentally fell into the concept of alternatives. Some very crude research that we did indicated to us right from the ghetto—that while we didn't know anything about the drug problem and how to deal with it, kids did, and if we were going to do anything we were going to have to listen to them. Our crude research indicated a breakdown in communications, a great deal of alienation, a lot of loneliness, a lot of inability to make friends, a lot of things that really encouraged our kids to get very much involved with drugs. We discovered all kinds of other behavior that was in one way or another crippling to their lives." (This initial work

was done under school leadership, and with police help, in the small community of Fort Bragg, California.)

"So, we were concerned with developing a program which helped people find alternatives for themselves. We are not talking about substitutes or other crutches or other trips. We are talking about meaningful alternatives for a person's life . . .

"We saw a need for alternatives for school, alternatives for the criminal justice system in our own community and alternatives for the family which was suffering breakdown in communications."

Brooks described to the Santa Barbara conference how his program (now being used in many cities) focused on communications, "using group dynamics techniques" to help develop communications skills. "We found," he said, "that kids just simply didn't know how to communicate with each other, nor did adults, nor did parents, nor did anybody else, really."

Alienation could be reduced, Brooks and his group found, "by helping kids learn communications skills—honest, gut-level communication." He puts it thus:

"The alienation we found, of course, was parent to kid, the generation gap, this kind of thing, alienation with school people and kids, alienation with law enforcement and kids, and then, very, very, strongly, alienation among each other, lack of communication right along the peer line.

"We concentrated on those kinds of efforts in our first year or so of trying to develop the program, trying to get people together and communicating, trying to reduce alienation. Among the areas where we have worked, and tried to develop this, is the area of law enforcement. We found a harassment of kids by police and a harassment of police by kids, and this kind of thing we saw as becoming a very, very dangerous thing in our community and in other communities throughout the country."

Brooks' approach highlights the need for lifting up one's sights as to what "alternatives to drug abuse" really can mean. They mean changing the juvenile culture, not merely trying to substitute table tennis for heroin. At the same conference, Professor Eric Schaps* (psychiatry, University of Chicago), director of research of the epidemiology unit of the Illinois Drug Abuse Program in Chicago, told of his experiences in working against drug abuse. He said:

". . . *If you are going to do prevention,* you have to mobilize a peer group, a peer group that transcends drug-using boundaries. By that, I mean, you have to mobilize non-users as well as users. Let me put it to you the other way around—users as well as non-users. If your program is only open to users, then the use of drugs becomes a ticket into a very groovy program and people start using drugs because they know the only way they can go to alternatives is if they use drugs. So, for us, that was important."

To create a privileged world for drug-users is not, in other words, a true "alternative" to drug abuse. You have to make things a little better for everybody, involve everybody, before you have anything like an alternative system. Says Prof. Schaps:

"Among the host of factors that influence drug use behavior, I think these are the major ones: One is simple and pure boredom on the part of a growing number of young people. 'Nothing to do around here,' is the reason most often given for drug use. 'Simply nothing else to do around here.' Along with that is lack of direction, just lack of goals, lack of any kind of ambition.

"The second reason is peer group influence. Drugs are a ticket into certain social groups. They are a means of building status within those social groups . . .

"The third reason, and for me this is a crucial one, is a definition of adolescents as immature, irresponsible, relatively valueless members of our society. This is . . . something that is very quickly picked up by young people, so that young people feel they don't have to take the responsibility for their behavior . . . My feeling is that this definition of adolescence as a time of immaturity and irresponsibility is a self-fulfilling pro-

*[Dr. Schaps is now Associate Director, Prevention and Education, John F. Kennedy Institute for Drug Education and Research, Martinez, Calif.]

phecy and does much to enhance all kinds of mistaken behavior."

Dr. Schaps' program (which, he says, has had "as many failures as successes") aimed at mobilizing a group of young people and giving them some power within the program, and acting as facilitators for them "to attempt to build meaningful alternatives."

Among the successes is a radio program run by high school people, and an ecology project whereby money is being sought from the Chicago electric and gas companies for ecological work. "We are recycling paper and glass," Dr. Schaps reports, "and carrying out removal of bulk waste from alleys, thoroughfares, and vacant lots. We are using the community in educating the community, using kids to educate adults, a reversal of roles that we think will have a lot of benefit, not only for the community but for the kids who participate."

National Drug Education Program

The National Drug Education Program administered by the Office of Education, Department of Health, Education, and Welfare, 1973.

With the passage of the Drug Abuse Education Act in December 1970, the Office of Education was challenged to develop a comprehensive response to the problem of prevention of drug abuse by young people. Section 3 of the Act was directed to school response; Section 4 to community response. . . .

The program has attempted to provide an integrated problem-solving strategy based on the best available information from education and the behavioral and social sciences. . . . It has sought to go wherever young people are accessible and to enlist all of the institutions that have a potential influence on the attitude, values and behavior of young people in a cooperative effort.

1. School-based programs.

School programs were initiated late in FY 1970 by making grants to State and territorial departments of education and setting up four 4-week training centers. . . .

The training was based on the knowledge that arming teachers with even the best information and materials about drugs and the effects of drug use was not an adequate answer. Drug abuse was defined as a symptom and heavy emphasis was placed not only on identifying drugs and knowing their effects but on approaching the drug abuse problem as one imbedded in larger social issues. Training underscored the importance of understanding the various meanings and functions of drug use, and the attitudes and values that lead some young people to experiment with and abuse drugs, and deter others.

Grants were subsequently made each year to enable States to continue their programs with increasing emphasis on training and technical assistance at the local level and on the development of curriculum guidelines and materials.

2. School-community and community programs.

Not all young people are in school and there are a sizable number who are sufficiently alienated so that school programs have little impact on them. Consequently, the second thrust of the Drug Education Program was to support community and college projects which might reach these young people.

. . . These projects have provided education and training to over 8,000 students and parents, direct services to over 15,000 young people of all ethnic and socioeconomic levels via hot lines, crisis centers, rap centers, counseling programs and programs offering alternatives to young people at high risk or in early stages of drug use. They have reached millions with indirect services, e.g., mass media programs, information materials. They have enlisted and trained thousands of volunteers. They are currently being evaluated as potential models for other communities which have similar problems and are comparable in a variety of demographic and socioeconomic characteristics.

3. Help Communities Help Themselves.

Experience with both school and community programs indicated that neither type of program could be effective without mutual understanding and support of the total community, and that what seemed to work in one

community was not necessarily right for all communities. It also soon became evident that there was no way within available or reasonable Federal resources to respond with funds to the tremendous perceived need of communities all over the country.

Thus a third thrust was initiated in FY 72 to provide leadership training and followup assistance to representative teams from as many communities as possible. This was accomplished by setting up eight regional training developmental resource centers in the major geographical sections of the country and by providing 800 communities small grants averaging about $2,400 to cover the expenses of sending a team of five to six key individuals for two weeks of training at one of the centers. Experience had also shown that training alone was not sufficient; so a mechanism was built into the centers for providing whatever technical assistance was needed as a community's plans developed.

Teams develop skills to assess their community's drug problem, to survey and mobilize their community's resources, both human and financial, and to develop a coordinated community plan for responding to their drug problem. They develop an understanding of what drugs are and how they act, of the psychological and social dynamics of drug use and abuse, of the dynamics of communicating effectively with young people and with each other and of working cooperatively to define and solve their problem. Each team leaves training with a tentative plan of action and the assurance that assistance will be available as that plan is developed, modified and put into action. Center programs are designed to be self-corrective on the basis of continual feedback from the teams trained.

In FY 72 seven regional centers were funded. An eighth center was funded through the National Drug Abuse Training Center in Washington. Eight hundred and five minigrants were awarded. Approximately 1,000 additional teams will be trained by March 1974. Three hundred mini-grants will be awarded to local school districts; 300 to minority groups including Black, Spanish-speaking, American Indian, Oriental; 128 to Colleges of Education to develop programs for prospective teachers; 270 to other communities including groups in large and small cities, rural towns, suburbs, at all socioeconomic levels.

Centers also serve as a resource to their region providing training for the staffs of projects, responding to requests from State drug abuse coordinators and to civic groups that wish to participate constructively in the prevention effort.

All parts of the Program (State Education Department, local school district, college and community demonstration projects, mini-grant-training-technical assistance) are coordinated, not only through the Information Feedback System, but through a carefully developed support network. A pool of experienced experts is available to assist all projects through a National Action Committee. Centers are a resource for all projects in their regions. State Education Department projects assist in monitoring and coordinating funded projects and community teams. An annual national meeting of all project directors supplemented by regional meetings and conferences reinforce this coordination and facilitate mutual problem-solving.

Youth Services Systems

Office of Youth Development, U.S. Department of Health, Education, and Welfare.

The youth services systems, funded under the Juvenile Delinquency Prevention Act of 1972, seek to develop a network of youth services in the communities served by linking together agencies having statutory responsibility for youth (schools, police, courts, and welfare), relevant private agencies, and representatives of the private sector; and to effect changes in the policies and practices of these institutions to make them more responsive to youth needs.

The premise underlying the youth services systems concept is that the most effective means for preventing juvenile delinquency is to provide youth with access to responsible, acceptable, and personally gratifying roles in

society, and that such roles can be made available to all youth through the modification of existing social structures and the creation of new, alternative structures. Corollary assumptions relate to the diversion of youth from the juvenile justice system, the avoidance of negative labelling of youth, and the reduction of mutual alienation between some young people and representatives of the adult world.

In Fiscal Year 1973, the Office of Youth Development provided support to 70 youth services systems, which are in various stages of development.

The Social Seminar: Education, Drugs and Society

Office of Communications, National Institute of Mental Health.

The Social Seminar, developed by the National Institute of Mental Health and the U.S. Office of Education, is a training program originally designed for teachers and school administrators to help them cope with drug abuse problems, and their own attitudes and responses to students' lifestyles.

The basic package includes 15 films with discussion guides for each, and an introductory orientation film. A booklet of guidelines for conducting the Seminar and facilitating participant interaction; a programmed text of factual and pharmacological information relating to drugs; and a role-playing simulation game, "Community at the Crossroads," complete the multi-media package.

The program is flexible and adaptable for special local needs, and can be used as an adult education program for a community. Since it was designed for teachers and other adults attempting to understand the human, social and cultural issues surrounding the problem of drug abuse, the materials will continue to be useful even as the drug scene continues to change.

NIMH has also developed training programs for adults interested in using the Social Seminar and in becoming resource people in their local areas. The Social Seminar Training Center in Bethesda, Maryland, has branch offices in the midwest and on the west coast. The Center is a special projects division of Mental Health Materials Center of New York City. Another organization conducting Social Seminar facilitator training is the National Training Laboratories Institute for Applied Behavioral Science.

More than 10,000 people have been involved in Social Seminars in 31 cities, and more than 1,200 people have participated in the Social Seminar training-of-trainers program.

The adaptability of the program to a wide diversity of situations is indicated by ways different sponsoring agencies have utilized the program:

The Northern Virginia Television Association, WNVT-TV, in cooperation with the NIMH, the NTL Institute for Applied Behavioral Science, and the Mental Health Materials Center, televised a series of eight weekly programs on the Social Seminar.

In Arizona, 2-hour accredited teacher extension courses use the Social Seminar to help teachers build a more effective learning relationship with students in elementary and secondary schools.

In Indiana, "Social Seminarians" are using the action-planning part of the training lab, have formed a community action group known as "Adults Interested in Drug Education," and scheduled 11 community programs.

At Kansas State University, the Seminar is used by several departments. Courses using the materials run the gamut from Child Development, Family Relations, The Adolescent, Community Services, Self-Processes, and Alternative Family Forms. The Department of Journalism offers a one-week Social Seminar for students in Mental Health Mass Communication.

The Kentucky Department of Mental Health, Office of Preventive Programs, has blanketed the State with the program, including prisoners in a pre-release program.

Other variations on uses of the program show up in future schedules. Georgetown College plans to use it as a final exam in a psychology course, and the Whitney Young Junior Job Corps has scheduled a Seminar

for training young men, mostly dropouts, for useful jobs.

How to Obtain the Social Seminar.

Agencies serving as State Lending Libraries have been designated as local resources for drug abuse information and education materials. They have agreed to loan the Social Seminar films on a free, first-come, first-served basis, to educational institutions and other appropriate community organizations.

The films and discussion guides are available for rental or purchase from: NIMH Drug Abuse Film Collection, National Audiovisual Center (GSA), Washington, D.C. 20409. Purchase price, $974.50, includes 15 films and companion discussion guides; rental price, $185.00, includes 15 films and companion discussion guides. For copy of the Programmed Text, write to: Programmed Text, Box 1635, Rockville, Maryland 20850. For a copy of the Simulation Program write to Simulation Program, Box 2305, Rockville, Maryland 20852. The game, "Community at the Crossroads," is a two- to five-hour game for up to 32 players who assume roles of teachers, students, parents and community leaders through a series of meetings on the drug problem. Copies are available for $13.75 per kit from the Manager, Public Documents Distribution Center, 5801 Tabor Avenue, Philadelphia, Pa. 19120. Order number is HE 20.2408/2:C 73 (S/N 1724-0161).

Education for Parenthood

A teen-age work-study program for schools and voluntary organizations designed by the Office of Education, Office of Child Development, and the National Institute of Mental Health, U.S. Department of Health, Education and Welfare, 1973.

"The process of making human beings human is breaking down in American society. The signs are seen in the growing rates of alienation, apathy, rebellion, delinquency, and violence. . . . The causes of this breakdown are of course manifold, but they all operate in one direction—to decrease the active concern of one generation for the next."

—Urie Bronfenbrenner, Professor of Human Development and Family Studies, Cornell University.

This program, recently launched, was developed in response to the increasingly recognized need for a more systematic and vigorous approach to strengthening family life through providing young people with skills and competencies to be effective parents.

In the program, adolescents work with young children while learning about child development. Classroom instruction is combined with practical experience working with young children at day-care centers, Head Start centers, nursery schools or kindergartens.

A package of curriculum materials, "Exploring Childhood," is being developed by the Educational Development Center, Inc. of Cambridge, Mass. This will be a one-year elective course for teen-age boys and girls—adaptable to the needs of adolescents of varied cultural backgrounds. Students will spend part of their time in the classroom learning about child development, the needs of children, and family relationships, through especially prepared workbooks, films, and audio-cassettes. Then they will go to child-care centers to work actively with young children under the supervision of their teacher and a pre-school teacher. Parents of students and of the young children will be involved in the program. Along with special materials for students, the course will include comprehensive teacher guides, suggested plans and materials for teacher training, and a manual for school administrators interested in setting up "Exploring Childhood" programs in their districts.

Another curriculum is being developed for use in training persons entering employment in occupations related to child care and development.

"Exploring Childhood" materials are being field-tested in schools throughout the country and will be available in 1974.

In addition to the program for schools, the Office of Child Development has awarded grants to several national voluntary youth-service organizations for demonstration projects to promote parenthood education programs among young people and build local

support. Cooperating organizations include the Boy Scouts of America, Girl Scouts of the USA, 4-H (U.S. Department of Agriculture), Boys' Clubs of America, the Salvation Army and others.

[For further information, contact W. Stanley Kruger, Education for Parenthood Project, Office of Education, Washington, D.C. 20202; or Sidney Rosendorf, Education for Parenthood Project, Office of Child Development, P.O. 1182, Washington, D.C. 20013.]

Center for Community Concern

Stand, Inc. 16 Olivia Street, Derby, Conn.

STAND, Inc. began as a Lower Naugatuck Valley crisis intervention center in July of 1970 in a small Derby storefront. Twenty-two hundred crisis calls and 1,000 walk-in counseling situations later, the all-volunteer group received a $19,400 Federal grant under the Safe Streets Act.

The grant enabled STAND (which is nonprofit and tax exempt) to grow into a resource and service center to better achieve its stated objective: To provide creative alternatives for people whose needs have not been met by existing agencies and institutions, and whose frustrations frequently lead to destructive behavior.

STAND reached out into the Valley community of 84,000 with 23 separate programs and encouraged young people to use STAND facilities, resources and personnel to start workshops and projects of their own. The Derby Redevelopment Agency donated a 2,300 square foot, two-story storefront for STAND use, rent free, and since moving in five months ago, 250 young people have joined, swelling total membership to over 300. After getting additional financial backing from such agencies as the New Haven Foundation, $10,000, (they had donated $5,000 last year), the Connecticut Commission on the Arts, $3,500, plus $3,000 in local contributions ($4,000 was raised in local money last year), STAND was able to hire four full-time staff members and three skilled part-timers.

A growing list of volunteer workers and donated equipment enabled STAND to start such projects as an AM radio station operating from 6 p.m. to midnight, seven days a week, staffed by 47 young people; a copper and leather boutique; a Valley-wide Job Corps; an expanded counseling and referral service; a talent workshop which produced a stereo record album that is being sold throughout the Valley; a roving coffee house that operates out of a different church every Friday night; a short-term housing program for runaways; a draft counseling service; a legal aid referral service; an innovative foster home program called "Keystone House;" a pilot project for the coming summer entitled "Youth on Youth" that features a day care center run by teenagers called "Park-A-Tot;" a photo workshop; a drama workshop; three separate writing workshops; encounter and sensitivity groups; a prison program that provides training, jobs and emotional support for Valley inmates upon their release and a parent training program called "Project Under-STAND."

But STAND has grown into a great deal more than programs and projects and workshops. It has become a community of people who care about one another, and who are finding alternative means of feeling better about themselves and the society around them.

Alternatives, Inc.

2550 West Peterson Avenue, Chicago, Illinois. Excerpts from Program Brochure, 1973.

In order to halt the abuse of drugs, we have to become involved in the *prevention* of drug abuse. We have to get out on the streets and in the neighborhoods and in the schools and find out *why* young people are polluting their bodies. We have to work *with* young people to find out what is missing from their lives.

And that is what Alternatives, Inc. is all about.

Alternatives, Inc. began its operation the first of October, 1971 as a comprehensive drug abuse prevention and treatment program serving the Northtown, Rogers Park

and Edgewater neighborhoods on the north side of Chicago.

Alternatives' most important function is to provide a place where young people can learn to know and be themselves, where they can initiate and pursue activities which are both meaningful and enjoyable, where they will be treated by adults as adults and be given genuine opportunities to behave as such.

It has been emphasized repeatedly that the solution to adolescent deviance lies in making available constructive experiences more attractive than those involved in the various drug-related activities—experiences that are both enjoyable and rewarding; experiences which provide young people the responsibility deprived to their generation by our society.

Leading in this all-important work is the Alternatives Hot-Line, which went into operation the first of January, 1972, after three groups of young people completed an extensive training program. With the assistance of the staff, the young people operate the Hot Line; it is they who receive the rewards given from helping their fellow human beings.

As a part of its crisis intervention operation, Alternatives also offers assistance to individuals who come into one of the centers and to individuals attending classes at one of the neighborhood high schools. Arrangements have been made with fourteen neighborhood hospitals for cooperation with cases that require an extreme degree of care. In turn, these hospitals send many individuals from their staffs over to Alternatives for drug education and training.

Perhaps one of the most frequently used services is the Center's family counseling program, in which parents can get together with their adolescent children and attempt to solve their differences with the assistance of one of these therapists.

Each of the three Alternatives centers has been more-or-less oriented around an individual field in which participating young people can get involved. The Edgewater Center, 5866 N. Broadway, has completed a summer ecology and environmental protection project and has built a stage for a theater project which had started in the fall of 1972.

The Rogers Park Center, 1537 W. Morse, is oriented around music. An extensive music learning exchange program is in full operation, with weekly acoustic and electric jam sessions being held throughout the neighborhood. The Northtown Center, 2550 W. Peterson, has been oriented around communications: the young people here have built a radio broadcasting studio and are presently performing a progressive rock radio program nine hours a week on WNIB–FM radio; they are building a photography darkroom and working on a special videotape documentary entitled "A Day in the Life of a High School Student."

In addition, several young people involved in the Northtown Center activities are presently establishing a coffeehouse where high school students can meet, entertain and be entertained.

Of course, there are many other activities underway at all three centers: Hot-Line training is available to all young people who desire it, various discussion groups dealing with drugs, life-style, inter-relationships and sexuality are continually underway, yoga and embroidering make up only a partial list.

Special projects also get underway at the Alternatives Centers: thus far, young people have been successful in a Christmas food drive and a "Help the Children" campaign, as well as the ecology drive.

Various sports and recreational activities, such as softball, bowling, skiing and sailing have also been available at the Alternatives Centers.

To supplement the overall direction of Alternatives activity, the Center maintains an extensive research program. In addition to dealing with the program's own effectiveness, the research staff has been involved in monitoring the drug use patterns in the three communities.

The question may arise as to what are the differences between the Alternatives' program and those currently offered by schools, churches, temples and other youth services. The unique aspect of this approach is that young people have the ultimate responsibility for content, form and implementation of the

activities they select for themselves. They bear the burden of labor and responsibility, they receive the rewards and satisfaction inherent in the successful implementation of a project.

In order to truly serve young people to whom it has primary allegiance, Alternatives serves all age groups, and, in return, receives their serious support. The Center provides parents, teachers and others who are directly responsible to young people with programs to meet their own needs for better communications and greater understanding of themselves and their rapidly changing, complex society.

Indeed, during its first year of operation, Alternatives has become a central training center for many other projects across the country, sponsored by State, Federal and parochial institutions. Many people are looking towards the comprehensive type of program offered by Alternatives, Inc. as the type of project needed to cope with the problem of drug abuse prevention.

Research. Crisis intervention. Communication and rewarding activity. All of these are merely parts of a whole, a *comprehensive* entity needed to combat the dangers of drug abuse. One can not be effective without the others.

An Alternative Social Service for Youth

Special Approaches in Juvenile Assistance [*SAJA*], Washington, D.C.

SAJA began because two people were concerned about a serious problem in their own neighborhood—runaway teenagers. Instead of ignoring the problem, or asking established agencies to "eliminate" the problem, they did something themselves in an immediate, human way. The directness of that approach is still with us. What we're all about is seeing a problem in our environment and helping everyone involved to learn to solve it themselves. Much of our growth has come in recognizing that every problem is interconnected, and that our environment is not just our world and our city, but especially our neighborhood.

Our culture is just beginning to realize each situation is connected and interdependent with many others. No individual is separate and no question is isolated from its context. Society reflects the world of nature and, in both, we must work towards a healthy ecology. This reality became apparent in our work with runaways. Counseling and temporary sanctuary were insufficient. Alternative living situations and more trained workers to help families after the initial crisis were needed. The runaways on the street were symptoms of a larger problem—the failure of existing social structures to deal with the needs of young people. We knew that many families were inadequate and we soon found that most agencies were understaffed, lacking in funds, insensitive, or oriented towards detainment and confinement.

This multi-level breakdown had defined a certain type of adolescent—the throwaway. Often disadvantaged, emotionally disturbed or delinquent, these younger people are locked up in detention jails or mental hospitals, ignored in broken homes or abandoned to the streets. With no rights, no options and no advocates, they are often losers in every way.

So we have begun group foster homes for these people that society and their parents will not deal with. Our nurturing attitude at Runaway House is often the first real encouragement to independence and responsible adulthood they've ever encountered. But we have felt the need to continue encouraging and also rescuing the young people from their destructive living situation. Our foster homes were received suspiciously by the local social service agencies, but eventually we established ourselves as a viable alternative for "unplacable" teenagers.

Schools and jobs are the two most important elements in a teenager's life outside of his or her living situation, and our society often fails to provide either in a meaningful way. To fully help young people, we had to expand again, and open the Job Co-op and New Educational Project, a free high school. And the process continues, because the needs of any one group are interdependent with the needs of the whole community. Today, our projects

include several which don't bear directly on adolescents, such as a housing cooperative and a children's center.

In our original work with runaways we identified a syndrome which extends to the treatment of younger people in general. While youth is idolized, the young are not allowed to grow up and assume responsibility over their own lives. Without support and respect, they lose faith in their own maturing capabilities; without non-coercive education, they lack the skills and insight necessary to express their budding independence in a social context. Workers in the SAJA Collective meet a teenager on her or his own terms, offering an environment where one can grow into responsible adulthood at one's own pace. Decisions are made mutually, with the full knowledge and participation of the younger people.

This approach is part of youth advocacy. We don't want to take care of young people. They can do it themselves—or at least learn very quickly if given the chance. We are struggling to create more educational, employment and living situations where young people have this chance. And we are extending our projects so that we can offer these opportunities to more teenagers. We and they are their advocates. Together we live, work and learn. The lines between us are blurring. Someday, they may be gone.

The implications of our position are important. These younger persons are largely dropouts or "push-outs" from the high pressure, conformist culture of adolescence so well described by Edgar Z. Friedenburg in *Coming of Age in America* and by Jules Henry in *Culture Against Man*. Both of these studies of high school life expose the intense conditioning for obedience and security, which has generated the "Silent Majority" so destructive to a healthy democratic system. Our country needs inquisitive, self-reliant people who are unafraid of change and willing to trust one another and work together. Adolescent culture is fragmentive, with heavy emphasis on status and material good. We are working against these tendencies, and offer a lifestyle of open debate and discussion where personal encounter and self and mutual criticism are encouraged as a means of growth. Hopefully, our kids leave the SAJA projects with an awareness of their ability to affect and change the conditions of their lives.

Ultimately, this is people advocacy. Young people, and runaways in particular, are paradigms of what society does to many of its members. It is geared to power and aggression, and those without arbitrary class advantages are oppressed, denied their rights and their humanity, and hidden away behind walls of a discriminating ideology. Women, racial minorities, gay people, the poor, the elderly, the delinquent, the emotionally disturbed or mentally ill—these are the losers as well. We began with runaways and realized gradually that they are one tiny part of a larger sickness. We are all losers, all runaways, with a helpless feeling of alienation and futility. We must learn together how we can regain control of our lives. One process illuminates the other; we can learn from the young how to liberate ourselves. As we are youth advocates, so we are people advocates.

It is our experience that as regards the social welfare needs of its members, this society is bureaucratically impotent. In the face of tragic suffering and oppression, most people try to avoid their own responsibility and turn away in confusion and hopelessness. We in the SAJA Collective feel that "the buck stops here." By cooperative work and struggle, we can effect social change in this society. This has meant starting to construct an alternative social service system to answer the needs that the existing system fails to provide.

SAJA is a community building project. We are attempting to make our neighborhood a fine urban place to live with educational and social service institutions controlled by the people who live in this community. Our neighborhood is a cosmopolitan mix of Latinos from over 20 countries, working class blacks, office workers (both white and black), elderly people and young students and freaks. It is the diversity and tolerance of this sort of neighborhood that enables our projects to exist and flourish.

SAJA Facilities

Runaway House	Provides temporary shelter and counseling for males and females, ages 11-17; maximum stay 3 weeks; maximum capacity 25.
Other House	A temporary group shelter home (1 to 6 months). Provides room, board, individual and group counseling, tutoring, ages 13-17.
Second House, Third House	Group foster homes. Long-term residential care, ages 13-17.
Family Counseling Seminar	A group of professional and para-professional counselors who provide short and long-term intervention and support to families of runaways.
Job Cooperative	Provides employment counseling to people seeking non-alienating work. Clients may join the cooperative and learn about job alternatives for others as well as themselves.
Strong Force	A council established to provide job-apprenticeship for young people and to provide small loans to people wishing to start cooperatively managed community businesses.
Foster Care Program	The program is an attempt to fund unusual, appropriate placements for runaways and other young people who become known to SAJA. Licensing of homes is done by Lynn, who is an employee of Jewish Social Service Agency, working in liaison with SAJA.
New Educational Project	A high school without grades and with minimal structure. Emphasis on communication skills, ecology, social sciences and the arts. Seven staff, capacity, 40 students.
Workers' Resource Project	WORP was established under a grant from NIMH to provide training and an exchange of information for para-professional workers in programs providing alternative social services.
SAJA Youth Advocates	Provides support and coordination to the residential SAJA projects. Handles referrals for the group foster homes and Other House, job applications for residential projects. Three major spheres are coordination of family counseling, court liaison and a new alternative foster placement program sponsored jointly by SAJA and Jewish Social Service Agency.
Free School Clearinghouse	A clearinghouse of information about alternative schools for persons wishing to teach, intern, initiate them or attend them.
Neighborhood Youth Corps	For the past three summers, SAJA has placed from 20-30 adolescents in apprentice-type jobs under the Department of Labor's Neighborhood Youth Corps summer program. Emphasis is placed on jobs where young people can learn useful skills and receive adequate supervision.

New Community Projects

[This is one of several programs sponsored by Project Place, 32 Rutland Street, Boston, Massachusetts 02118, a drug-prevention organization founded in 1967 to provide services to people whom traditional social services were not reaching. New Community Projects fosters a variety of supportive and cooperative life-style alternatives for individuals and families through regular meetings, special workshops, counseling, referrals, research, and a monthly newsletter.]

New Community Projects is a learning, working collective of people committed to developing life-style alternatives for ourselves and others. We are exploring new ways of being that emphasize increased personal sensitivity, awareness and liberation. By awakening ourselves, we hope to become better resources for developing more human communities and responsive political institutions

The "life-style alternatives" that we seek to develop can be defined broadly as those which are less individualistic, more cooperative, and more economical than prevailing styles in our culture. The particular focus of New Community Projects is to facilitate the development of communal and cooperative living, and to explore intentional neighborhood relationships.

NCP provides a clearinghouse of information and counseling where interested individuals and groups can explore expectations, fears, and possibilities of intentional group living. By offering additional support services, such as co-ops, real estate and legal assistance, skill sharing, and consultation, we are developing the "communal" idea beyond the stereotype of large groups in single houses.

NCP's commune services provide a medium for developing a network of growing trust and mutual support. Communal living provides an atmosphere in which many individuals, families and children can learn and grow. For other family groups, the felt need is to develop cooperative, non-residential links with other groups and living units. NCP is exploring intentional neighborhoods ("cluster groups") that extend communal principles to a broader range of ages and backgrounds.

The evolution of values in relation to work, relationships, consumption, competition and growth opens the way for individuals to grasp their own lives with greater confidence, and to determine meaningful directions.

NCP does not wish to prescribe an alternative; we do wish to engender the seeking of practicable alternatives. We do not have answers, but are exploring for ourselves the vitality of more honest, equal, cooperative living and working. We are happy to share whatever we are.

An Innovative Approach to Mental Health Education

Kentucky Region VIII Mental Health-Mental Retardation Board, Louisville, Kentucky. Charles E. Roppel, Director of Community Education.

From March 3, 1973 until April 27, 1974, people in the River Region area are seeing and hearing "public service messages" on television, radio, weekly newspapers, billboards, and bus cards, about people, our everyday problems and the way we handle them.

The messages are a part of the River Region "Alternatives" preventive education project which has as its theme, "Helping you build a life you can live with."

The objectives of the project are to: (1) present everyday human situations and problems in a way that motivates people to assess their own problems and how they handle them, and to consider possible alternatives; (2) provide access to possible sources of help in the community.

Each of the 21 mental health and mental retardation messages appears on the media for a two-week period according to a strict schedule which makes possible the extensive measurement and evaluation being conducted during the project. Data for this measurement comes from Crisis Center activity statistics, as a phone number there follows each message. An attitudinal survey is also being conducted prior to, during, and following the campaign to measure effects on those who do not seek counseling.

This project has been planned and designed by an interdisciplinary team of specialists in mental health, communications, and evaluation and measurement. The comprehensive nature of the project gives it a uniqueness such that the results may generate national attention.

Themes

Rather than address the campaign to the manifestations of human problems such as suicide or alcoholism, the mental health team wanted to go beyond that to the process that creates the problem. In order to discover those

themes which are the most common root causes of many disorders, the mental health experts reviewed the records of all problems presented to the Crisis Center over the last year. There was near unanimous agreement that the majority of these problems could be grouped under one of three categories:

(1) Poor Interpersonal Communication
(2) Unmet Emotional Needs
(3) Feelings of Alienation and Depression

Evaluation

Discussions between the mental health team and the evaluation team led to the conclusion that there are two different classes of responses that individuals might have to our messages.

One type of response would be an activity change in those individuals who, because of the message, will seek our counsel. One can say that these individuals have a kind of incipient need and the impact of the message "triggers" the activity. The Crisis Center Activity statistics should reflect this *active response*. The well-documented log of calls received at the Crisis Center, meaningfully classified as to age, nature of call, date of call, etc. provides a data base to measure this response.

The second type of response is a passive one, in individuals who would not be triggered into any kind of action, but who would have an *attitudinal* change regarding the sphere of mental health and mental retardation, and specifically regarding the themes and skills presented in our messages. Such attitudinal changes will be captured quantitatively via survey techniques.

Other data sources may be used in studying the response to Alternatives. These may include Region Eight case load activity, social service activity records, determined during analysis phase of the project.

The Alternatives project is a fairly unique attempt to serve a population through mental health education. The planning during Phase 1 has been extensive and thorough. What happens between March 3, 1973 and April 27, 1974 will have far-reaching affects on Region Eight. Supportive work will be contributed by staff in all parts of the Region. What we achieve and what we learn will have significance here and in the whole field of mental health education.

Film as a Catalyst for Community Change

Dorothy Todd Henaut, "Powerful Catalyst," Challenge for Change/Societe Nouvelle, Newsletter No. 7, Winter, 1971-72.

In this disparity between people's lives and the popular media lie the origins of Challenge for Change, a program that the National Film Board of Canada designed to "improve communications, create greater understanding, promote new ideas and provoke social change." It is presently run by an interdepartmental committee comprised of seven Federal Government departments and the National Film Board.

The program started slowly in 1966, when the War on Poverty hit the headlines and governmental hearts. Sensing the gap between reality and public understanding of that reality, the Privy Council of Canada asked the Film Board to do a film that would help the population understand poverty.

A young and sensitive film maker, Tanya Ballantyne, set out to make a film that would communicate what it means to be poor. She lived for three weeks with a poor Montreal family with ten children and filmed their everyday lives. *The Things I Cannot Change* is an hour-long film that is an open-eyed look on the world of poverty. The film appeared on television. Whatever effect it had on the viewers, it was an unmitigated disaster for the Bailey family. Mother, father and children were teased, even mocked by their neighbors; the experience marked the whole family with bitterness.

What Had Gone Wrong?

The film-maker had felt a great tenderness for the family and had intended no such result. Comments George Stoney, recent producer of Challenge for Change:

"What should have happened: the film should have been screened for the family in

their apartment, with just a few of the crew around. All the response would be sympathetic and understanding. Then, with the family itself doing the inviting and deciding who should come, it could have been screened at the church or any group where the family had connections and where people could start from a friendly base to see that the family was doing something, was involved in something important. Gee, they're going to be on TV! All this could be done before the film was actually finished; then if they wanted changes you could make them. I don't think you would have had to change a single frame; but you would have made it possible for the message to get out without embarrassing or hurting the family if only you had given them a chance to be involved through the prescreenings."

We have learned the lesson and, since then, Challenge for Change films have all gone through the test-screening process before completion.

A New Kind of Film-Maker

Film makers have been accustomed to regard a film as their own personal expression or vision of people and events. They believe they must have absolute control over the process from shooting to editing, in order to create a proper work of art. They seldom watch an audience viewing their film and rarely think to show their subjects what they look like on the screen.

Fortunately, Challenge for Change producer John Kemeny found in film-maker Colin Low the ideal man for the job. One of the most prestigious film-makers at the Board, Low had participated in the NFB's Labyrinth presentation at Expo 67 and produced many outstanding works of art. Still, he was deeply concerned about the problems of human society and was ready to commit himself to finding a new way to use film as a tool in creative social process.

Aware of the power of film in people's lives, Low insisted on a guarantee from some neutral institution for long-term commitment to the region where he hoped to undertake a pilot project in Community film—Fogo Island, off the coast of Newfoundland. In the summer of 1967, Memorial University's Extension Department, under the dynamic leadership of Don Snowden, agreed to provide that guarantee. To ensure continued access to film, the Department set up a film unit trained at NFB and Fogo Island to work closely with community development workers in the field.

The Fogo Experiment

Fogo is a rocky island of some 5,000 inhabitants spread out among 10 outport villages with such names as Joe Batt's Arm and Seldom Come By. Fishing was in a slump. Some 60 percent of the population was on welfare, and ashamed of it. The provincial government was seriously considering relocating the entire population. But the island has a 300-year history; the people are proud and attached to their homes. Community development worker Fred Earle hoped to help them find ways to stay, with the support of an existing Improvement Committee, some local leadership and the new film crew led by Colin Low. The barriers were distance, religious factionalism, and hopelessness, adding up to a severe lack of communication among the islanders.

When Colin Low and the film crew arrived, the people were told that footage would be shot only with permission, that the people on the screen would be first to see the rushes and would be able to have removed anything they did not like or felt ashamed of. People relaxed when they found they need not fear "making mistakes." They were encouraged to suggest locations and subjects for filming.

And they were promised that none of the films would be shown outside their villages or outside the island without their permission. The first concern was to improve communications on the island—to help people know and understand themselves better.

In all, 20 hours of film were shot, cut down to six and screened back, a month later, to the people. Low felt strongly that most kinds of structuring would lead to distortion, so the films were shaped as linear chunks of reality; *Jim Decker Builds a Longliner; The Songs of Chris Cobb; Fishermen's Meeting; The Children of Fogo Island; Billy Crane Moves*

Away. Low was determined that the film-maker's art would not come between the people and their understanding of themselves. The films showed people struggling to understand their problems and deal with them, and also silhouetted the activities and values that attached the people to their community. *The Children of Fogo*, for instance, made me finally understand why people would want to remain on that barren rock.

Discussion followed the first showings of the films around the island. A growing feeling of community began to break down the isolation of the villages. Sometimes discussions revealed divisions that could not be dealt with right away. But people also began to identify common problems and to talk seriously about common solutions. The community development worker provided continuity in the process. A new motel and pub in the center of the island also helped—it became an important forum for discussions.

A Two-Way Link With Government

The films had shown that people wanted a fishermen's cooperative fish plant, to replace the private plant then in operation. Efforts to convince the government to help them had been to no avail. The film-makers speculated that showing some films to the Provincial Cabinet might help if the Cabinet was willing to respond, via film, to the islanders. The Fogo people thought it was worth a try. The response on film from the Minister of Fisheries led to later meetings between islanders and Cabinet member. The fishermen had gained a good deal of confidence in themselves and the result was that within a short time, they got help in starting their co-op. Now, in 1971, they are looking forward to a larger modern plant where they can process not only traditional cod but many other varieties of fish they take in their nets. Right now, fresh sole is chilled and shipped out daily.

A major problem on the island was the size of the fishermen's boats. Traditional grounds were fished out and the men needed larger motorized boats for longer excursions. Jim Decker's longliner showed the way—built with a loan of labor from half a dozen neighbors. Now Jim is head of a boat-building co-op that has produced 27 longliners to date, an astounding number when, in fact, they had expected to build only three or four.

These accomplishments generated further confidence and action. A consolidated high school is being built to serve families used to education divided by religious denominations. The need for welfare has reduced considerably and young men are now able to consider staying on the island, rather than being forced out.

What Was the Role of Film?

One thing we cannot say is: the films did it. Some inspired leadership and hard work on the part of many islanders are factors that still stand out. Certainly film does not loom large in the people's memories as they look back proudly over the accomplishments. I think we can say that film broke through the bad habits of non-communication and misunderstanding and liberated the people from apathy. With the fresh film view of themselves, they evaluated their own capacities and energies and put them to work. Essential to the success of film as a catalyst is the manner in which the films were put together. They were not made to sensationalize. They were not made to build confrontations. They were made to build bridges.

Videotape Is Cheaper, Has Instant Playback and Does not Require Professional Technicians

What were the drawbacks of the film process? First, it required professionally trained cameramen, sound men, directors and other crew, along with bulky and expensive equipment. There was the cost of salaries, location and travel expenses and hefty lab costs for developing and synchronizing 16mm film. There was the time lapse between filming and screening on a large and heavy double-system projector. Then another time lapse before the finished film.

This was a pilot project. How could we expect other communities to shoulder this kind of expense? The Film Board couldn't underwrite the same kind of project for every com-

munity that might benefit from it. There must be simpler ways to bring a mirror machine to communities. Automated slide sound systems were experimented with. But the system we finally chose for our next project was simple, effective, relatively cheap and eliminated the middle man.

Video In the Hands of Citizens

This time in an urban environment, we placed ½-inch videotape equipment in the hands of the St. Jacques Citizens' Committee, a militant group of low-income citizens in Montreal who had already proved their dynamism by founding a citizen-run medical clinic in the heart of their slum neighborhood.

They promptly formed a films/videotape subcommittee and set about learning to use the equipment. Although diffident at first, they soon developed strong ideas on how to use this medium to further organize their community. They took it out into the streets and interviewed people to learn more about the neighborhood and how the people saw it—and to encourage residents to talk about what they might like to change. An edited half-hour tape catalyzed discussion at the beginning of a series of public meetings. The video approach worked: people plunged right into the heart of the meeting without fear of expressing themselves. They also learned a lot by viewing themselves in action during meetings and discussions. (A complete description of this experience is contained in Challenge for Change Newsletter No. 4 and a film, *VTR St. Jacques* by Bonnie Klein, is available through the NFB.)

The most serious problem encountered during this experience, aside from a couple of run-ins with "authority," was the amount of time necessary for videotaping, especially the editing process. A citizens' organization takes a great deal of energy from its members, and people who are working full time and organizing in their off-hours have trouble finding all the time necessary to utilize the equipment to the maximum. Whenever community problems come up, everyone is mobilized to solve them and the video gets put aside. Which is a pity, because sometimes the problems stem from misunderstandings that could be resolved by judicious use of the mirror machine. Nonetheless, time is the most important factor.

Local Problem-Solving

In a world in which the common government response to economically marginal areas is to move the people into the cities, both Rosedale and Fogo have proven that incredible resources can be mobilized by citizens who have started talking to each other about joint solutions to their common problems.

Communication: Information and Response

Here we have found the nitty-gritty of society's dilemma. Cities are becoming uninhabitable; institutions are unresponsive; people feel powerless and forget how to get together for the simple things. How to break through the walls of apathy and alienation?

Says Colin Low: "I believe the communication facility of a society is its most important resource. Surely we can adopt a more rational approach toward communication, knowing that communication has two elements—information and response—and that without both elements it is incomplete.

A Challenge to Public Media

In experimenting with the foregoing pilot projects, Challenge for Change has proved that the media can help bring about significant changes in attitudes and understanding that lead toward real social change.

But how can all the communities in need of this kind of help obtain it? The finger points straight at the local broadcasting and cable-casting media. They are already in the locations. They have the power and the technology to catalyze community dialogue and to plug contemporary man back into his community.

Present habit—an unrelenting flow of filtered information streaming into very living room—accomplishes the opposite, as the frustrated receiver finds no outlet for his response.

Communities are hungry for two-way dialogue.

Trend Is Not Destiny in Hartford

The Greater Hartford Process, April, 1972. The Greater Hartford Process, Inc. and The American City Corporation.

Approximately 670,000 people live in the 29 towns of this region today.

Just thirty years back, in 1940, only one-half that many could be counted. The relative attraction of this region is strong—it is a good place to work and to live—conservative estimates would have today's population doubled by the year 2000.

Virtually all of this growth will occur in the outer ring of towns.

Nearly every one of the outer towns will double in population once and some again by the year 2000.

What Is the Region Like Today—What Does the Future Portend?

Greater Hartford is a rich and complex place—it has the lovely Connecticut River, its tributaries and lakes, Talcott Mountain and beautiful countryside; it has the heritage of New England town life, and a tradition of local government, deeply cherished by residents; it has the courage of immigrant and ethnic groups who have willingly suffered dislocation from other places in order to seek a better life for their families; it has the stability of its old Yankee population, too, who have sustained their traditions down through the generations; it has a vital business community, aggressively looking for ways to improve life in the region; it has a skilled labor force better trained than almost any other region in the nation; it has people in touch with each other, talking with each other, looking with hope toward the future.

But in spite of the region's strengths, the present quality of life satisfies few people. Most people look in vain for the ideal place where schoolrooms are uncrowded, taxes low, doctors readily accessible, unemployment negligible, dope pushers unknown, housing plentiful, transportation convenient, community spirit hopeful. Some in the region face problems of mere inconvenience. Others are confronted with human and social problems of such magnitude that hope for a better life is abandoned.

While many of the region's problems are duplicated throughout the country, the region has some special problems—the State's unemployment rate is second highest in the United States. There is currently a concentration of the poor and blacks and Puerto Ricans in the City of Hartford, and as many as 20%—30% remain unemployed in this older part of the region.

We have a serious shortage of housing, with much existing housing in deterioration, especially for low and middle-income families of all races and ages. We have a serious crime rate that costs us millions of dollars every year and peace of mind that cannot be measured.

We have a growing problem of drug addiction. We have teenagers in turmoil, families in crisis, with little opportunity for help. We have economic, racial and ethnic concentrations and tensions. And in the midst of all this, we have growing expectations from many segments of society.

Every one of these situations will get more acute if left unattended.

The trend for the future is not encouraging.

But Trend Is Not Destiny . . .

Deliberate, planned intervention can alter this future. It is not the purpose of this report to lament our situation or to place blame. The purpose is to identify the issues—recommend policies and processes for planned intervention that is both possible and feasible, to show how the forces at work in our society can be harnessed and the changes which are inevitable be made to benefit the people of this region.

Many organizations in this region have been working for years at means to improve conditions. The proposals and strategies presented here draw heavily on their work and seek to carry that work forward in a new context. The approach will focus on the region, because that is the logical and required scope for solutions to most problems. A drug or crime problem in a town can be "solved" in that town by a singular concentrated effort;

but it is likely that such an effort will only push the problem from one town to another rather than eliminate it.

Our present ways of building the region are too fragmented; a better process is needed.

Early in 1969, business leaders in the Greater Hartford region organized The Greater Hartford Corporation. Their action was born out of the frustration of the 1960's, which had not produced coalitions broad enough or programs big enough to cope with urban blight and suburban sprawl. . . .

To launch the process to improve the region's quality of life, The Greater Hartford Corporation retained The American City Corporation, a wholly owned subsidiary of The Rouse Company, mortgage bankers and urban developers best known for their conception and successful building of the new city of Columbia, Maryland.

Two new nonprofit public service corporations have been created. The Greater Hartford Process, Inc., was formed in January 1971 to examine the region, set forth the goals and the arithmetic for a better region, and design specific proposals to bring about a region that "works." The Board of Directors of Process broadens the initial business-based effort with a coalition representing business, labor, residents, local government and planning agencies.

The other nonprofit corporation is The Greater Hartford Community Development Corporation, known as "DevCo." It is the development instrument of Process. DevCo will obtain financing, acquire land, and engage in site planning, development and management of the community development proposals suggested by Process and appropriately approved by the residents of the region.

American cities have lacked a way to deal with their problems. Public and private interests have been locked into their separate jurisdictions, powerless to attack the problems that respect no such boundary. We have lacked a process enabling us to work together across all boundaries—public and private, town and city, black and white, rich and poor.

The Greater Hartford region has taken the first steps to alter this situation—it has set up a process for change.

A New Way of Thinking and Working

Process operates under a set of principles significantly different from the methods of past decades. Only a new way of thinking and working can be useful in the monumental tasks of community renewal and development in the American city and its surrounding towns. The following eight points are the basic principles of this new way:

1. Bring the essential parties to the table. The job of improving the quality of life cannot be accomplished by any one, or even several, of the leadership elements of the region. Local government cannot reach beyond jurisdictional lines, and thus cannot take direct action on problems originating beyond its borders. Similarly, the private sector cannot deal with the issues in the public realm —education, police, urban renewal, etc. All elements having power in the region, either positive or negative power, have to be engaged in the process of improving the region. . . .

2. Set forth a believable image of a region that works. To motivate people to support the overall task, it is necessary to project a believable image of the region as people would like it to be; this is a way of releasing the region's energies for work toward the overall objective. The image is built from a set of common goals shared by persons in the region, rich and poor, black and white, resident of city and suburbs. Crystallizing these goals is a first step in developing the broad base of political support necessary for carrying out the needed changes.

3. Unite planning and development with a commitment to carry out the plans. There must be a unified process of planning and action so that the region can in fact expect to see plans carried out. Historically, in this country, some of the best minds have tackled some of the most serious urban problems, and the result has been one more study on a shelf. . . .

4. Recognize the inseparability of social,

economic, and physical planning and development. With every moon shot, we recognize a situation of "all systems go"—a situation where inadequate fuel or oxygen or navigation system or communication system could jeopardize the whole endeavor. In life on earth, we haven't yet acted as if we understand how one system impinges on another; we act as if infant mortality has everything to do with prenatal care and hospitals and nothing to do with bringing the baby home to an apartment where there is no heat, where the mother's diet is poor, where health care is inadequate, and where the man of the family is chronically the last to be hired and first to be fired.

5. Use physical development as the opportunity for positive social change. Physical development has always had an impact on the quality of life, sometimes positive, sometimes negative. But the occasion of major physical development should be deliberately used as the opportunity to analyze social and economic systems, to introduce new programs or even to restructure entire school systems.

The principle operates in renewing and new development. It is possible to rethink the whole idea of what a school should be, if in fact a new school is to be built; if a certain number of new housing units are to be built, it becomes essential to decide, in social terms, where we want those units to be, in relation to other housing, what kind we want them to be, and what else the community should make possible in the lives of its residents.

6. Work at a large enough scale. Twenty-years of housing and redevelopment projects have demonstrated that isolated projects consume the scarce resources of time, money, and civic energy, without significantly improving the quality of life in the region. In order to have an impact, and in order to command the human and financial resources needed, the program must operate on a regionwide basis, must deal with a large part of the central city, and must plan for whole new communities outside the city. . . .

7. Create and capture values. In the community development process, the values of land will increase as it is assembled, planned, zoned and developed. These increases in land values are then "captured" by the community developer and by the town governments, and recycled to the social and economic development process. Similarly, investments to improve social and economic systems will enhance people's capability to be self-sufficient, tax-paying, and independent; this, in turn, will make the geographic area more attractive to private investment and further enhance the value of the land.

8. Establish a continuing process. Community engagement in planning must be established on a continuing basis. The object is not to accomplish a specific project, but to set in motion a new way of thinking and working by which the community may constantly renew itself—may engage in a continuing self-examination. It is a way for a community to face up to decisions rather than let decisions go by default.

The continuing process has been launched. Process has brought together for consultation several hundred key individuals with special technical competence. Residents of North Hartford have participated in general consulting groups, and many other residents have served in small technical work groups. Finally, Process has been working closely with many elected officials in the region. Greatly expanded consultation with citizens and officials will follow the publication of this report.

What Process Is Not

The power of both corporations—Process and DevCo—is strictly limited. First, neither can condemn land. Second, neither can act outside the legal framework of local government; any development project must have full approval of that locality in terms of zoning, site planning, utilities, and other conditions under local control.

Third, Process does not usurp the powers of existing agencies, public or private, but offers them the opportunity to achieve the far-reaching programs they have always wanted; they have been unable to launch these programs, in many cases, because day-to-day crises require their constant attention. Process

does not replace any existing agencies although it may call for new programs from them and for the elimination of duplication. Finally, Process is not a substitute for governmental functions; it is not, and does not recommend, a general-purpose regional government.

The only power that Process has is the power of ideas. Process is powerless to bring about this change alone. But it is *people* who feel increasingly powerless today, in the face of change they are not able to control and decisions they are not asked to make, and here Process has a real contribution to offer: by bringing goals and procedures out in the open, by seeking people's advice and reflecting their views, Process can move power closer to the people.

Call for Action

WMCA, Call For Action: A Survival Kit for New Yorkers, New York: Quadrangle Books, 1973.

WMCA: Call For Action is a telephone referral service that was set up in 1963 to help New Yorkers find solutions to their problems, large or small. It was established as a joint effort by Radio WMCA, the "Voice of New York," and a group of volunteers who undertook the necessary research as well as the day-to-day operation on the telephones. This book is a revised version of the thick volume that holds the information accumulated by trained volunteer professionals over the past ten years.

The WMCA: Call For Action number is (212) 586-6666. Volunteer professionals answer the phones five days a week, and each caller is referred to the public or nonprofit private agency that is most likely to have a solution to the problem.

In addition, WMCA: Call For Action maintains a call-back system to find out whether referrals produce results. If not, WMCA: Call For Action acts as an ombudsman between the citizen and the agency. In cases of extreme inertia, WMCA Radio broadcasts editorials and interviews documenting the agency's failure to perform.

WMCA: Call For Action has given assistance to nearly half a million citizens in the New York Area and is also the model for similar programs that are now operating in 48 cities across the United States and Canada.

Years of dealing with New Yorkers' complaints have convinced WMCA: Call For Action that citizens who act together as an organized group have a far better chance of getting results than individual citizens acting separately. A "How To" page lists phone numbers that groups of citizens interested in organizing for various purposes can call.

Youth Project Spurs Urban Change in Passaic

40 Projects by Groups of Kids, New York: National Commission on Resources for Youth, Inc., 1973.

Origin:

Littered playgrounds, unmarked railroad tracks, abandoned houses disfigure many communities. Dangerous, these areas often contain glass and tin which can injure children. Despite their current decay, they are potential parks for children. Young people often know far better than others the areas of a community that need improving. Projects can be developed in which the young search a community for dangerous areas that are potentially usable. Subsequently they can use film, newspapers or radio stations to awaken the community to the problem. They can also work on the area to transform it into a small park or playground.

How Project Functions:

Six seniors at the Passaic, New Jersey High School entered a contest sponsored by a local community service organization entitled "The Future of Passaic and Your Part in It." The students felt that they wanted no part of a city that, once a prosperous industrial center, had now decayed, mainly through the ineptitude of the municipality. Hoping to shake the inhabitants out of their lethargy, they decided to present the problem in a dramatic, visual way that would reach the ma-

FILM OF A CITY'S DETERIORATION PROMPTS OFFICIALS TO ACTION

Purpose: To draw attention to deteriorated sections of a community and arouse members of the community to improve them.

Benefits To Youth Helpers: Development of communication skills; development of concern for the community and of a sense of their relationship to it as change agents.

Career Exploration: Politics, social work, public administration, urban planning, media production.

Possible Sponsors of Project: Parks and recreation departments, high school art departments.

Adult Supervisors: Adult with knowledge of mass media—teacher or journalist.

Model Project: Future of Passaic and Your Part in It
c o B'nai Brith—YM-YWHA
Jefferson Street
Passaic, New Jersey 07055

jority of Passaic's citizens. The result was an 11-minute film that was financed by the students themselves. Entitled "River City," the film depicted city areas that had fallen into disuse through lack of repair and maintenance—apartment buildings, stores, roads, tennis courts. It showed railroad tracks that were never completed, playgrounds that were littered so that they could no longer be used by children, and a river which, although once a main waterway, was now heavily polluted and hazardous to health. In a final indictment, the last scene showed the youth, suitcases in hand, turning their backs on the city and walking away.

The film evoked a strongly mixed response. Some businessmen financed a rival film challenging the accusations in "River City." Denouncing the students, public officials alleged that their film was unfair and inaccurate. However, community organizations praised the film and maintained that its criticism was long overdue. Several prominent newspapers, both local and out-of-town, gave wide coverage to the effort of th teenagers. The film won several prizes and was repeatedly exhibited to religious and civic groups.

Finally, city officials met with the teenagers; certain problems pinpointed by the film were attacked. The playgrounds were cleared of litter, and the tennis courts were repaved. Vacant apartment buildings and dilapidated stores were demolished and the rubble removed.

Suggestions for Adaption to Your Community:

In an interview, the teenage participants suggested that future projects of a similar nature be initiated regularly within the schools so that students could focus early on the problems facing their community and attempt to find solutions.

Students can involve the entire community in this crusade for civic consciousness. They might organize into deputations to City Hall. Posters and other publicity materials decrying garbage-filled lots, badly lit streets, abandoned automobiles, can be prepared.

High-school students can also go into elementary schools and show how concerted community action can produce better—in terms of health and recreation—living conditions. Role-playing techniques, puppets, slide-presentations would be effective, simple ways to prove the point.

Problem To Be Aware of:

It is frequently difficult to get the widespread publicity requisite to the project's success. The support of newspapers, school administrators and community leaders will encourage the young participants to persevere.

Canada's "Opportunities for Youth" Program

W. R. Clement, "Opportunities for Youth," *Futures Conditional*, Vol. 1, No. 1, January, 1973.

In the summer of 1971, the Canadian Federal Government initiated a major socio-psychological experiment at a cost of some 25 million dollars and carried it through to a highly successful conclusion. Known as Opportunities for Youth (OFY), the program was ostensibly to provide summer jobs and activities for students.

But of much deeper significance was the secondary aspect of this experiment in education for the future and its attempt to examine ways in which young people can acquire an appropriate response repertoire in a society where historical authority is diminishing at a rate which parallels technological and social change.

When the OFY proposal was submitted to the Federal cabinet, the specific purposes and interests were fully explained. Although they were not hidden, neither were they fully understood. The plan was accepted and approved by the cabinet almost entirely for its surface goal: job creation in a way that would enable the Government to be flexible and responsive to an age group recently admitted to the electorate and holding significantly different values from those of the parental generation.

OFY eventually became the major component in a Federal Government program which provided, in all, 69,000 paid jobs and unpaid activities for another 53,000 young people. The OFY component created 27,832 jobs, 21,216 for post-secondary students and 6,616 for secondary students, at a cost of 24.3 million dollars, a figure raised in mid-summer from an initially budgeted 15 million dollars because the Government was swamped with project applications from young people.

The projects were selected by a group of young people with few special qualifications beyond the fact that they were the peers of the people submitting project applications. The selectors were chosen, almost arbitrarily, from among the young people who gravitate each year in search of summer jobs in the Federal public service. This approach was essential to the success of the project since it was important that parental values should not be imposed on the selection procedure. It was also important that there should be no administrative structure designed to support projects once they had been selected and funded since this would have constituted, simply, a form of Government supervision.

The essence of OFY was that young people were to be invited to design and carry out their own summer job projects in virtually any field: community service, scientific research, technical innovation, recreation, or cultural or sporting activities.

The aim at this level was to break away from traditional industrial society concepts of summer employment. It has usually been assumed that students should be used as low-paid, unskilled labor or in clearly defined apprentice roles: either the general arts student who sweeps the railway yards or the engineering student who spends three months at a workbench provided by some potential future employer. The basic premise of OFY was that industrial societies do not normally provide generalized reinforcement for exploratory behavior whereas in fact exploratory behavior is one of the principal requirements for a successful transition to a post-industrial era.

The final evaluation of OFY made by the Government, and in the end by the media, too, was positive in virtually every area. Students were employed and their tasks were seen (by themselves) as meaningful rather than makework. The Department of National Health and Welfare was happy, the police were happy; the Finance Ministry which manipulated largesse totalling 24.9 million dollars was happy; and the Department of Manpower's statisticians was happy with the 27,000 deduction from the unemployment rolls. A winter project of 150 million dollars modeled on OFY was implemented immediately and for the summer of 1972 a much enlarged OFY program was approved.

Some Experimental Results

The only controls built into OFY were

such as to keep projects within politically viable parameters. Most of the projects, the expected 80 percent in fact, fell well within the parameters of a somewhat expanded Canadian liberal context. Such political extremism as did emerge generally fell within the 10 percent disasters. The real revolutionary activity meanwhile passed virtually unnoticed within the 10 percent high achievement projects, some of which contained clear warning indications that the death of the traditional educational system is probably much closer than politicians or educators realize.

Perceptive observers directed their attention to projects which barely gained media attention at all; like the gull behavior project in Newfoundland, or a child's environment called the Land of Mu, put on as part of Toronto's summer exhibition and fair. The two were typical of an important group of projects which had a good deal to teach the behavioral scientist interested in the development of education and the techniques of cultural design.

The Avian study program examined ways of controlling gulls which had become a serious water pollution hazard on town reservoirs in Newfoundland. This control was to be achieved without destroying the gulls which are important to the ecology of the ocean and island and without adulterating the reservoir water by noxious chemical control. Experimentally, the aim was to make one lake aversive to gulls while maintaining the attractiveness to the birds of a "control" lake nearby. The group systematically tested a wide variety of aversive techniques ranging from whistles and buzzers to hallucinogenic drugs. (This later method was, incidentally, very successful. Fish soaked in a hallucinogen was placed as bait and when the gull took it, it shortly experienced drug effect, essentially a very heavy bad trip. The tripping birds started emitting fear signs and sounds, signalling other gulls to avoid the location. The method was rejected, among other reasons, because of fears that the bait would extend in the environment and end up freaking out other creatures besides the gulls.)

Overall, the Avian study was technically very successful and has led to the publication of several substantial scientific papers on techniques for controlling habitation and preventing pollution. Currently the project is being continued with the assistance of the Department of Transport to study bird control at airports.

While this new educational concept was being lived out spontaneously in Newfoundland, the children's environment in Toronto was teaching equally dramatic lessons. The general public, many thousands of whom gratefully released their children to the student organisers for a 40-minute journey through the polythene, polystyrene and water-bed world of the Land of Mu, saw primarily a place in which children could roam and play freely and safely, paint pictures and act. The Land of Mu was a well-designed experiment with its milieu the real world of commercial competition on the Midway of the Canadian National Exhibition in Toronto and it proved to be a spectacularly successful drawing attraction.

In its interior structuring, the project showed, on analysis, that the innovative design environment had been achieved through a complete breakdown of traditional relationships between students, professional bodies, professors and labour unions and the exhibition organisers. The project violated traditional links between young and old, professor and student, guild and apprentice, and between organiser and organised with the project team quietly living out a dozen different experiments in future institutional change.

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Peer Counseling in Secondary Schools

Beatrix A. Hamburg,* M.D. and Barbara Varenhorst, Ph.D., "A Community Mental Health Project for Youth," *American Journal of Orthopsychiatry*, July 1972.

*[Dr. Hamburg is currently conducting this project in Palo Alto, California. Reprints of the article describing the project are available from her at the Department of Psychiatry, Stanford University School of Medicine.]

Some prior work has shown the value of using peers in tutorial and/or counseling roles with other students. However, the bulk of such efforts have been at the college level. We wished to see the principle extended to the secondary schools. Therefore, we undertook to devise a program of peer counseling that would utilize students in grades 7-12 (ages 12 through 18 years). Other studies have further shown that, in addition to the considerable help that can be rendered by students to each other, there is a highly significant gain to the helping person. Therefore, in assigning a student to help another student, the intervention is of mutual benefit. For some students who are lonely and tending toward alienation, it may be uniquely pertinent and therapeutic to become involved in a helping role. There is an almost universal quest among young people today for "relevance," and there is commitment to "human" rather than materialistic goals. These motivations are salient in recruiting a large and varied group of students to helping roles.

Present counseling and guidance services are inadequate both in terms of manpower effectiveness and also in terms of acceptability to a significant percentage of students. Furthermore, it seems important to reach out also to less troubled students with preventive approaches. This latter student is almost never seen by a busy counselor.

In the spring of 1970, students at Cubberly High School in Palo Alto, California, were asked to respond to a survey questionnaire regarding counseling and guidance services in their school. Among the questions asked was one concerning the kinds of counseling services they would like to have, that they were not receiving. A large majority of them said they would like peer counselors. They did not want to replace their present adult counselors, but felt a need for help from other students in areas where this help would be unique because of the age and experience similarity.

In view of the above considerations, it was felt that a comprehensive program of peer counselors would fill an important mental health need. We felt that students could be involved in a wide range of counseling roles. Peer counselors were not conceived of merely as academic tutors but viewed as assistants in solving personal problems; teaching social skills; giving information about jobs, volunteer opportunities, and mental health resources in the community; acting as models; developing friendships; acting as a bridge to the adult world of disaffected students; and finally, over a period of time, serving as agents of change where the school atmosphere is characterized by coldness and indifference.

We felt that it would be advantageous to have a comprehensive program of peer counselors with widespread involvement of the entire school district. In their training, we wished to expose the students to a range of points of view deriving from their different school experiences, from their different developmental ages and stages, and from their different ethnic and racial backgrounds. This has proved to be a valuable aspect of the program.

We also felt that the inclusion of target populations of adolescents who are undergoing situational stresses was useful in further consolidating an image of peer counseling that was positive in the minds of the student body and not solely linked to pathology. We felt that, if the image were negative, many students who could benefit from such an association would not do so in order to avoid being automatically labeled as deviant or disturbed.

The Peer Counseling Project is the initial stage of a comprehensive school mental health plan. The long-range objective is to develop a totally self-sustaining peer counseling program that can function effectively within a school system with a minimum necessity for involvement of outside mental health professionals. In addition to our detailed curriculum for the training of peer counselors, we also wish to set up a training program for teachers and counselors to enable them to select effectively and train and supervise students as peer counselors. This training will have the additional benefit of improving the skills of the teachers and counselors in the performance of their regular duties. We hope to define the personality and motivational

criteria for selecting the appropriate school personnel to act as trainers in this program. This training will be based in part on the existing experience in training selected individuals as mental health counselors. Finally, we wish to outline the minimal requirements for an administrative person within the school who can assume responsibility for the coordination and continued implementation of a comprehensive peer counseling program.

Learning To Cope in Prince Georges County

Barnard Law Collier, "Learning to Cope in Prince Georges County," *Saturday Review*, May 22, 1971.

Next fall, in four junior high schools in Prince Georges County, Maryland, a new course, "Teen-agers' Rights and Responsibilities" (TARR), will be taught to all eighth-graders. The course is designed to show young teen-agers what realistic alternatives to rage and freaking out are available to them within the so-called system. It also teaches some practical skills a youngster can use to deal with frustrating social problems and frightening legal ones.

The course was essentially developed by a small, intense, Texas-born lawyer named Saul Baernstein, who says he firmly believes that the rules and laws in America are truly responsive to the will of the people—even teen-aged people—when individuals know how to go about it and are willing to make the effort. Baernstein says, with the passionate conviction of a missionary, that anyone who still believes otherwise is as stodgy and old-fashioned in his thinking as the up-against-the-wall type hippies are now.

"What we are trying to do," he explains, "is equip these students with the skills they need to maneuver within the system and make it work—to give them a knowledge of the rights they have so they can protect themselves when and if they come into conflict with the legal process. We show them how laws are made and can be changed so that they see there are alternatives to confrontation and riots and blowing things up."

The teaching part of the program was put together by the Institute for Behavioral Research in Silver Spring, Maryland, a non-profit corporation that is carrying on more than a dozen educational research projects funded by Government grants and foundation money. The institute's founder and executive director is Harold Cohen, a voluble and energetic designer with luxuriant sideburns, who was professor of design at Southern Illinois University until 1964, when he switched careers and roared into the field of behavioral conditioning. His bedrock educational philosophy in this era of frustrated and self-destructive youth is that "people aren't sick; they are just incompetent."

In the TARR project, which Cohen describes as "preventative learning," the lessons are highly structured, with daily tests and reinforcements. The course lasts nine weeks and is organized into four sections: What is a community? Why communities need laws. How laws are made and changed. How disputes are settled.

I paid a visit to a pilot-project class going on in a junior high not far from the IBR offices. That day the class watched a thirty-minute surprisingly intelligent film called *An Imaginary They*. It was about students, much like the shambling eighth-graders in the classroom, who wanted a school boat ride instead of a dance. They kept bashing their heads against the rules made by the same conspiracy of faceless folks that is against us all, not just the adolescents. But with perseverance and an understanding of citizen initiative, of the right to be heard (even by their teachers and principal), of petition, of rules of order, and of the good sense of seeking expert advice (after the principal tells them to stop all the nonsense and *forget* the boat ride, they go to a Community Action Agency counselor for help) the students finally get their boat ride. They did better, perhaps, than the group of anti-freeway adults whose problem at a city council meeting flashed in and out of the main action. The adults were clearly befuddled by the slick pieties of the pro-freeway officials, who insisted that construction of the road could not be stopped whether it wrecked the neighborhood or not.

The class, judging by the answers to the teacher's questions, got the film's message. It's hard to be sure, however, that the students didn't have the message already.

"What we want the kids to understand," Harold Cohen says, 'is that there are standards of fairness and ways to determine what's fair and what's not. We try to use examples right in the school as well as examples from life and the law to show how fairness is judged, and how each student can judge for himself when and how he might have been wronged. Then, if he determines he has truly been wronged, we teach him how to deal with the situation in a mature and effective way."

The course makes good use of the vast involvement of young teen-agers with drugs, from marihuana to LSD to heroin. It seeks to draw them into an understanding of the legal bases of anti-drug laws, the harm versus the benefits of prohibitive legislation, the physical and legal dangers of using certain drugs, and to give them more comprehension of why communities need laws at all.

One of the themes is that "knowing laws and legal processes can help teen-agers with their problems." It deals with what alternatives a teen-ager has if he doesn't like certain rules and laws—having to go to school until he is sixteen years old, for example. The course does not tell the student that his options are wide; but it tells him that he has *some* options, which often surprises him. It also tells him what recourse he has with adults, such as the storekeeper who accuses him of shoplifting when he is just looking around, or with kids his own age, such as the friend who borrows his guitar and breaks some of its expensive strings. The law that applies to each of those potential problems is discussed, with the responsibilities of the student, as well as his rights, emphasized. . . .

Again, as a matter of self-protection, the students are taught what rights they have if they do get busted for possession of marihuana—or other drugs—or for any other offense.

"They are taught exactly what the police should do, what they should do, what the judge will do, what a lawyer can do, what the jailers will do," says Baernstein. "The student learns, for example, that he cannot get very far arguing with the arresting officer and that the best place to tell his story is before the judge. He is informed of his right to a lawyer and told that his parents must be called. He learns all the steps and procedures so that he is not panic-stricken. He will know he has some rights."

In the section on how disputes are settled, the students are taught in careful detail about dispute-settling processes outside of court, and in minute detail about what to expect if they end up before a judge. This experience includes a field trip to the local juvenile court to talk to its personnel and to see trial procedures. . . .

The amount of contact young teen-agers have or could have with legal matters and law enforcement is steadily increasing, just as it did in the high schools. In the pilot classes alone there was a girl who was upset over a rubber check an employer had given her; a small orphan boy who was overjoyed to find out in class about a particular social agency that could help him; a student whose mother was on "uppers" and "downers" and who wanted to know where he could go for help; a student who found his employer was violating child labor laws. Drug arrests were on all minds.

"These are not special children," Cohen stresses. "These are kids who are normal, from the normal population, who can be taught how they can use the law successfully. It is the use of the law to create citizenship."

There are clearly going to be tough problems with the TARR course, the most serious of which will probably be finding sensitive teachers who will not be dictatorial and frustrate the students even more than they already are. IBR is training twelve teachers for the fall and hopes for the best.

There is the equally serious problem of parents, teachers, and school board members who flatly reject the notion that student rights exist at all.

"Time will take care of those people," Cohen says optimistically.

SPARK—Brotherhood Establishment Summer Program

James Monroe High School, Bronx, New York 10472.

The Brotherhood Establishment was started by three Monroe High School students and the newly appointed full-time drug education specialist, Jerry Levine, in early 1970. It has remained active on a year-round basis as a peer leadership group within the school and community. The drug program at Monroe, where the Brotherhood Establishment was a major component, was the model for the Board of Education's SPARK (School Prevention of Addiction through Rehabilitation and Knowledge) program and their Peer Leadership Program, both funded in part by the Addiction Services Agency. Early support for the program was given by the Economic Development Council of New York City, Inc., and the Institute for Educational Development, who were invited to join a partnership arrangement with Monroe High School in an effort to utilize school, community, and business resources to solve some of the pressing problems in New York City schools.

When two of the three heroin-shooting students were able to stay off dope for a three-week stint of a Yoga regimen combined with an intensive rap session with Jerry Levine, they decided to take their message to the whole student body. The message was simply that drugs make you into zombies, so join the Brotherhood Establishment and come alive. Within weeks, membership had grown to four-score boys and girls and membership had to be limited to students willing to undergo rigorous group-leadership and sensitivity training, seek rehabilitation and therapy before entering the Brotherhood if there was a serious drug problem, and display a commitment to the ideals of the Brotherhood by participating in group sessions, work projects, speakers' teams, and keeping informed about drugs, and the reasons why people take them.

In the fall of 1971, the SPARK program, with ten staff people, including a psychologist, counselors and paraprofessional instructors/addiction, took over much of the work done by the Brotherhood Establishment. A number of former members have been employed in the SPARK program. The Brotherhood has become something of an alumnus association, bringing together graduates from the drug scene with high-school students still exposed to the enormous pressures and problems in the Southeast Bronx that are as visible as destruction caused by war.

SPARK-Brotherhood Establishment Summer Program

A model summer program was developed and conducted in 1973 which it is hoped can be carried as a year-round program. The school made a school annex available for the workshop. Morning sessions consisted of scheduled group leadership training, seminars (drugs, consumer and sex education, Black and Puerto Rican culture, and political awareness, conducted by staff and visiting professionals); and classes in art, drama, photography, and self-defense. Classes were conducted by staff and students working in the Neighborhood Youth Corps and the National City Bank Community Intern program, and were open to the 50 elementary-age children registered for the program and to the 100 high-school students employed in the project.

Afternoon sessions were divided into groups. Some of the students attended summer school at two nearby high schools; others went to sites in the community where they worked in child-care centers, youth centers, or drug therapeutic centers; still others planned and took trips with the elementary students and their younger brothers and sisters; others remained at the annex to work on special events, such as rehearsals and preparations for a fashion show and a talent show, or to take part in counseling sessions. Families were included in afternoon and evening counseling sessions.

Of the eleven staff, ten were drawn from the SPARK program, which paid their salaries, and one supervisor of Neighborhood Youth Corps students was paid by that agency, which also paid students to work in the program and attend classes. Lunches were provided by the United Bronx Parents Association.

As the Director of the SPARK-Brotherhood Summer Program describes it, the program is designed to create an alternative to therapeutic centers. "Everybody can't make it in a therapeutic center, and those who do often can't make it when they get back to the same old reality that sent them into drugs in the first place. What we want to do is to help kids deal with their reality so they won't have to take drugs. That means that if their families are so destructive to themselves, we have got to be like brothers and sisters, and mamas and papas to them until we can get close to their families and try to get *them* to change their destructive ways. And that is what the Brotherhood is all about. To deal with reality, and learn ways to change that reality."

High School Information Center

John Mathews, "Dear Student Information Center: Help!", *Saturday Review of Education*, Feb. 10, 1973.

Every day a half-dozen or so letters are delivered to a Spartan office two steep flights above Ikaros-Airborne Hot Pizza, the popular carryout in Washington, D.C.'s Georgetown section of historic homes and teen rock-music emporiums. The letters are written by high school students from virtually everywhere, U.S.A., who somehow have heard of the High School Student Information Center, a unique consultant service created by high-school students to help other high-school students reforf their schools.

The daily batch of letters amounts to an uninterrupted litany of the anguish, frustration, loneliness, and uncertainty faced by the relative handful of scattered and isolated students who want to change their high schools but don't know how to do it and aren't sure what they want as alternatives.

What a handful of young people at the High School Student Information Center try to do in response to pleas for help is to "act as a personal support to people criticizing the system," says Mary Wilson, the group's untitled but clearly evident leader, who has been the driving force in establishing the center and keeping it going. "We try to reassure them that they're not the only people doing this and that the system is the problem, not them. You know," she adds, "it can help break down the isolation."

Mary and her colleagues—Pat Wilson (her sister), Steve Spector, Peter Grunwald, Susanna Lowy, Erik Phillips, and Greg Guy—are all in their late teens and recently out of high school, except for Susanna, a high school senior in an affluent Virginia suburb. Together they have served as a morale-boosting squad, and an organizational resource during the last two years for hundreds of high school students. One of their main activities has been firing off personalized letters of advice to student "organizers"—the term they prefer—in a constant effort to establish a network of activist students in other schools and student organizations. They also place each newly formed organizer on the mailing list for their occasional newsletter, which is usually crammed with information about the latest hair-length and dress-code court rulings, the tactics of the opposition (for example, a National School Public Relations Association booklet citing one defense measure against student unrest is to "lock all restroom doors"), and the latest small gains in the struggle, such as more students on local school boards.

And, more important, the Student Information Center sends off packets the staff has written on subjects such as student rights, grading, curriculum (entitled, "Look What They Done to My Brain, Ma"), the draft, birth-control programs, and school-board elections. One of these pamphlets, a manual on high school organizing called "Sowing the Seed" deserves to become a minor classic when the chronicle of the liberalization of American high schools is compiled. Several thousand copies of "Seed" have been distributed in the past two years—not only to students but to school administrators, teachers, and counselors, who probably think it prudent to know what the enemy is up to.

In its twenty-five mimeographed pages "Seed" spells out in detail the techniques and tactics of high school organizing. The merits of long-term organizing through use of under-

ground newspapers or the establishment of new student service organizations, for example, are compared with those of short-term campaigns organized around *ad hoc* issues such as "dress and hair codes, student rights, open campus, getting specific teachers fired, getting new courses, cafeteria food, discipline procedures. . . ."

The "Seed" section on tactics weighs the pros and cons of "taking over a student council." Control of a council, "Seed" counsels, means legitimacy, a source of funds, a room for an office, access to such school equipment as the all-precious mimeograph machine, and the unquestioned right to hold meetings. But on the debit side: "1) You couldn't win the election, 2) the administration would sabotage the election, 3) even if you won officer positions, the representative assembly would not cooperate with you, 4) philosophically you don't agree with the concept of student councils . . . 5) you view it as total cooperation. . . ."

As for the crucial area of negotiating, the "Seed" manual suggests that "when you go to negotiate, have a fairly long list of demands so that you have some to compromise on. . . . Don't threaten or harass administrators too much. They cannot negotiate with you if it looks like they're breaking under your demands." And finally, "Never underestimate your opponents. They may be very skilled at using platitudes and evading issues. Keep them on the subject. Get your opponent's position in writing. Ask him to write out and sign any promise that he makes. Otherwise, he may deny ever having said what he did. . . . Use negotiating to get across to him/her what will happen if he does not come through on your demands. People act quickly when they are truly threatened."

The "Seed" manual also deals with money-raising activities for student activists, mentioning as one potential source the private foundations, which the High School Student Information Center itself has tapped with great success. "Foundations are non-profit corporations set up by people who have a lot of money that they don't want to pay taxes on," the manual says somewhat ungraciously. It notes further that foundations "are especially afraid, except for a few rare ones, of giving money to high-school-age people because of our lack of experience and because of new and stricter tax laws."

But Mary Wilson and her associates have managed to overcome the fears of foundations to the tune of about $65,000 in the last two years. The largest grants have been $20,000 from the Stern Fund in Washington, which kept the center alive for its initial two years; $10,000 from the JDR III Fund to initiate a new media project; $20,000 from the Drug Abuse Council, a national organization involved in drug-abuse education; several thousands from sources variously described as "Peter's uncle" and "a nice rich lady"; plus $7,000 from church groups to support the center's activities at the White House Conference on Youth, held in April 1971.

According to Mary Wilson, eighteen, the center's wide-eyed and exuberant cofounder and director, the center now has enough funds for about a year of activity, including salaries of about $220 a month for full-time workers. But, in her matter-of-fact manner, Mary adds, "I don't know whether we want to continue indefinitely. Maybe someone else should take over." Her doubts arise partly from a candid appraisal of the effectiveness of the center, partly from concern about turning twenty and losing credibility as an advocate of high school students, partly from personal skepticism about the long-range prospects for meaningful educational change.

During this school year the information center has taken on several new projects, including journalism workshops in four States to develop more critical student newspapers, a media project aimed at producing radio and slide tapes on high school organizing, and an ambitious high school organizing drive in Maryland.

Using many of its existing student contacts, the center has identified ten student groups across the nation capable of carrying on local surveys of youth attitudes toward drug-education programs. The local groups are receiving direct grants of up to $2,500 apiece from the Drug Abuse Council. Pat Wilson

says the center will evaluate, monitor, and assist the local groups in getting their investigations underway, then later hold a conference to assemble their findings. She hopes the project will give adult planners some sense of what young people think are the most acceptable and effective approaches to drug education.

Teen Involvement, Maricopa County, Arizona

Gladys Conroy, *Teen Involvement: A Teen Counselor Training Manual*, Holt, Rinehart and Winston, 1972.

Teen Involvement is a program for youth, implemented primarily by youth, with guidance and direction from qualified and concerned adults. It aims at prevention of drug abuse through the utilization of positive peer communication. High-school students are trained to carry the medical and legal facts on drugs to elementary-school classrooms—grades five through eight.

Teen Involvement embraces the monitorial method of education which dates back at least to Comenius in the Seventeenth Century. The essence of the method was for the schoolmaster to instruct monitors who, in turn, instructed students under them. (This later became known as the Lancastrian Theory.) The scheme was popularized in England in the early nineteenth century by Andrew Bell and Joseph Lancaster. Financial economics at that time stimulated their ingenuity so that as many poor children as possible might be taught at the cost of only one schoolmaster. Consequently, the class was divided into groups of ten with a student monitor over each group. The schoolmaster instructed the monitors, each of whom relayed the instruction to the ten other students.

The original Teen Involvement program started in Maricopa County, Arizona, in January, 1969, as a project of the Maricopa Mental Health Association and was later taken over by the Community Organization for Drug Abuse Control. The program is aimed solely at prevention, with the idea of helping children make wise decisions regarding drugs. Similar programs are now in effect nationwide and overseas as a result of its adoption by the Department of Defense military dependent school system and by other school districts throughout the country.

Teen Involvement started with 15 students from one high school and within a year grew to 1,500 students from 38 high schools. They stay with the same class (when possible) for the entire school year. With each visit they bring additional information on drugs and answer questions asked by the children. If they do not know the answers, they admit it, and offer to bring the information on the next visit.

As the program develops, it takes on another perspective: "Why do we have to talk only about drugs?" Teen Involvement is designed not only to give the elementary students sound drug information, but also to open the lines of communication for children to ask questions about growing up in general—questions they may not ask their teachers or parents. The questions coming from the young students cover a multitude of subjects. They want to know about high school, about clubs, dating, sports, etc. Getting reliable information from those they most admire helps prepare them for making their decisions more intelligently when the time comes.

High school students form older brother-sister type relationships with elementary students and are listening posts as well as positive models for many young children. They do not attempt to be experts or para-professionals, just concerned young people with a sincere desire to make a positive effort toward helping other boys and girls.

Teen Counselors, when visiting classrooms, give their own reasons for not abusing drugs. In addition, they relate the basic medical and legal facts on drugs in an effort to have the students weigh these facts and decide what their answers will be when the day comes—and it will—when they are approached with the temptation to experiment with drugs. (According to police statistics, every child will be approached and have to make a decision about drugs sometime during his school career.) If a decision has been made in ad-

vance, the child is better prepared for that moment. Indeed, far more young people are "strung out" on drugs today who did not make a prior decision about drugs than those who did.

Teaching Parents to Teach

Spectator, Winter, 1972, National Association of Elementary School Principals, "PAR: Teaching Parents to Teach."

Parents as Resources (PAR), a parent education project begun in 1968 by four Chicago mothers (three teachers and a social worker), is beginning to gain wide recognition as an effective way to help parents teach their children. PAR recognizes parents as the prime resource in the educational development of their young children and has developed and presented workshops for Head Start parents, school volunteers, day care workers, church and private nursery schools, and settlement houses. Play as a learning activity is the focus of the PAR workshops; leaders show parents how to use simple materials creatively to teach numbers, colors, shapes and classification and verbalization skills.

PAR's ultimate goal is to reach large numbers of children through a chain of parents teaching parents, both in large groups and in small "kitchen" workshops. To this end, PAR is currently concentrating on leadership training and is using a foundation grant to recruit and train inner-city parents as workshop leaders.

For information on PAR activities, or to order the PAR publications—*Workshop Procedures*, *Recipes for Fun*, and *More Recipes for Fun* ($2 each; first two also available in Spanish)—write to PAR Project, 464 Central Ave., Northfield, Ill. 60093.

Project Community

Project Community is part of the research and training program of the Psychology Clinic, Psychology Department, University of California, Berkeley. Condensed from *Children of "The Good Life,"*, A Second Interim Report on Project Community, March, 1972, by William F. Soskin, Neil W. Ross, and Sheldon J. Korchin.

Project Community is an experimental effort to complement the services of family, school, church and similar instrumentalities in facilitating socialization during adolescence.

The conception grew slowly out of hundreds of hours of observation and thought and listening. At the core is the realization that a substantial minority of our youth must be considered a "frontier" group fumbling its way toward new modes of living. For these frontier groups, established institutions are less and less serviceable as aides and guides on the path to adulthood, while the homogenization and standardization of our major institutions provide little room for the exploration of urgently needed alternatives.

As an educational institution, Project Community was to complement the school rather than substitute for it. The principal aim was to provide a curriculum of experiences through which a young person might give his attention to self-understanding and the development of a philosophy of life with the same seriousness that the school seeks to prepare him for a job or career.

Project Community also functions as a resource organizer to develop links for young people to the immediate community and the larger society.

The basic program for young people includes: *primary groups*, the one involvement required of every member, which are modified conventional therapy groups to provide living and learning experiences rather than a method of treatment. Groups meet weekly, usually in the late afternoon for one and one-half hour sessions. The objective of the primary group is to create a small (6-10 members) stable unit in which members can help each other through the process of self-understanding and learning to understand one's impact on others. Self-awareness courses have been developed to give members opportunities to explore the dimensions of their own potentials. Besides belonging to a primary group every project member is expected to spend an afternoon each week in the self-awareness sequence. Some of the units in the curriculum include: focusing of attention in such ways as to free

on self of the flow of trivial thoughts, fantasies, preoccupations and impulses so as to experience a period of conscious quietude; body awareness, to help young people achieve wholly new experiences of tension-free states; delving, or guided daydreams, to provide opportunities for students to explore the borders of consciousness in a vivid, exciting and informative way without the use of drugs.

Delving is a popular course for the young people as well as parents who participate in the evening series. It provides experiences akin to those available from marihuana, with the distinct advantage that comes from being able to share and compare and discuss what under the drug condition would remain merely a private event.

Project Community acts as an intermediary, interpreter and facilitator of cross-generational groups. Members not only spend a good deal of time with young adults whom they like and respect, but opportunities are made for young people to engage in frank dialogue with other groups of adults they understand less well, such authority groups as parents, teachers and police. Youth-parent weekly discussion groups of 8-10 persons conducted under the guidance of trained leaders have proved to be powerful learning experiences for both sides of the age barrier. The groups meet weekly in the evening for one and one-half to two hours. No groups may have two members from the same family, thus freeing the young people and adults from intrafamilial pressures in their efforts to understand the other generation's perceptions, biases and needs.

One afternoon a week members spend their time in "community," an exploration and search for answers to the question of how to live a good life by looking at the broader community. Sometimes the focus of activity is in the hallways and gathering rooms of Hearst House; sometimes in a People's Park, sometimes in the mucky bottom of a creek bed, or in a city council meeting, a museum, or a solitary tepee perched on a bluff overlooking the Pacific.

The Adult Program is another important element in Project Community. The majority of members quickly make the Project a central part of their lives, and their parents are aware of it. For the parental sanction and support needed to promote changes in young people, it is important to familiarize parents with the experiences being provided their offspring. Otherwise, the program could increase the so-called generation gap. Strains in family life arise in part because parents have far too little direct knowledge of the problems their teen-aged sons and daughters face.

In the spring of 1969 a semester-long evening program for parents drew nearly seventy parents for the various activities, primary groups, cross-generation groups, and self-awareness groups. The majority of the young people *want* their parents involved, once they feel assured that a parental presence will not make the project an adult-dominated institution.

The Coronado Plan for Preventive Drug Abuse Education

The Coronado Plan, Unified School District, Coronado, Calif.

A plan for prevention of drug abuse through an attack on the causes, developed by the Coronado Unified School District, has become a model for many school districts in California and other States. The plan seeks to eliminate some of the causes of drug abuse. The five causes toward which the program is directed are:

1. Poor self-concept, 2. Peer group pressures, 3. Risk-taking, curiosity, or thrill seeking, 4. Conflict with the adult society, and 5. Advertising.

The program is designed for grades kindergarten through twelve, with major emphasis on the elementary level. It seeks to help young people develop a realistic and positive concept of self and others, ability in decision making and problem solving, skill in interpersonal relationships, and an understanding of the purposes and techniques of advertising.

Philosophically, it is largely based on the Abraham Maslow theory that behavior is

motivated by felt deprivations. The eight value categories, identified by Harold Lasswell and adapted for education by W. Ray Rucker, form the structure around which the program is built. These universal value categories, broad in nature, are: affection, respect, well-being, power, wealth, enlightenment, skill, and rectitude or responsibility. Deprived in any one or more of these, the individual is handicapped in achieving his full potential. Serious deprivation may lead to mental illness or escape through drugs. Value clarification techniques developed by Louis Raths, Sidney Simon and others are also utilized in the program.

Starting in kindergarten, teachers are attempting to assist students to recognize, clarify, and strengthen their system of values. It is felt that if this can be done the youngster, when faced with the decision to use or not use harmful substances, or to partake in any anti-social activity for that matter, will have the strength of character and moral backbone to opt not to engage in such activities.

The program has received widespread attention and is being adapted or adopted in a number of other school districts within and without the State of California.

Five detailed evaluation reports, covering the school years 1969-70 to the present, indicate success in attitudinal change. Using experimental and control groups, the evaluation data further show that students in the program advance at a greater rate academically than do students not participating in the program. In addition to attitudinal change and increased achievement academically, the research also indicates less drug involvement on the part of participants in the program.

Now in its fourth year of operation, the project is in its second year of State-wide dissemination. Staff members from the Coronado Unified School District are available to conduct in-service training workshops for districts wishing to adopt or adapt the program. Visits to the district are encouraged, but prior arrangements must be made.

Curriculum guides have been developed for all grade levels. These guides are not prescriptive in nature, but instead attempt to provide examples of how the program can be integrated into the regular curriculum. It is not a separate unit of study, but is a program that fits well into most curricular areas easily. As teachers use the ideas, they quickly identify further applications well suited to their own and their class needs and capabilities.

Curriculum in Understanding

A Socio-Psychological Approach to Drug Education, Metropolitan Council of Governments, Washington, D.C.

The Metropolitan Washington, D.C., Council of Governments in 1971 piloted a new approach to drug education in the public schools of the District of Columbia and Montgomery and Prince Georges Counties, Maryland, with discretionary funds received from the Law Enforcement Assistance Administration. The course, "A Socio-Psychological Approach to Drug Education," focuses on the social and psychological influences on an individual's behavior instead of emphasizing a particular substance that an individual student may or may not be abusing. By utilizing this approach, the curriculum design provides the individual student with the tools to make informed decisions about his own behavior.

The Council of Governments, in cooperation with the Maryland State Department of Education and the Maryland Governor's Commission on Law Enforcement and the Administration of Justice, has provided curriculum orientations and teacher training to local school systems in the State of Maryland.

Direction Sports, Los Angeles

Direction Sports: An educational/motivational program designed for underprivileged children. Tulley N. Brown, Executive Director, 117 West Ninth St., Suite 810, Los Angeles, Calif. 90015. (Excerpts from brochure.)

"Among the educational approaches which we believe should be considered and evaluated are the current efforts to develop new patterns of education which do not fit into the traditional patterns."

Recommendation of the
PRESIDENT'S COMMISSION ON CIVIL DISORDERS (1968)

DIRECTION SPORTS is a Los Angeles-based project designed to answer that recommendation with an innovative program—involving educationally disadvantaged youngsters, through the magnetism of sports, with local youth leadership, professionals in the fields of education and psychology, and other concerned adults from all parts of Los Angeles County.

Direction Sports Objectives:

For the first time, to expand the content and goals of the average sports program for youth. Specifically, to use the universal appeal of "Little League" types sports activities for the development of basic learning skills (through carefully prepared "chalk talks") and to build positive self-concepts and social attitudes (through post-practice group discussions).

To provide an opportunity for meaningful exchanges of communication and values among both youngsters and adults from a variety of ethnic and socio-economic backgrounds (through regularly scheduled field trips and group activities).

To help resolve the tremendous disparity between the number of privately funded sports programs for youngsters in middle-class or suburban areas and the programs available to youngsters from disadvantaged communities.

The kinds of social problems which prompted the idea of DIRECTION SPORTS are common knowledge, but have never been considered as responsive to simple, direct solutions.

The Direction Sports Program

The premise of DIRECTION SPORTS is that the magnetism and personal satisfactions of athletic competition can provide a motivational breakthrough for normal but disadvantaged youngsters—that it can provide a basic format through which learning skills and positive attitudes toward education itself can be developed, using sports-related group discussions and curricula, and community adult leadership.

California State College at Los Angeles volunteered a room for an initial training seminar for DIRECTION SPORTS' staff, and two Cal State coaches, Walt Thurmond and Robert Miller, prepared special guidelines for instruction in football and basketball. Young college men who had grown up in disadvantaged communities were hired as DIRECTION SPORTS youth leader trainees.

Their first formal training meeting was set at the University of Southern California and kicked off with speeches by football coaches John McKay, Dave Levy, and Willie Brown. During that first week trainees attended lectures on methods of instruction, coaching, and group discussion techniques, concluding their training with a two-hour session at the office of UCLA's John Wooden. On the final day the new DIRECTION SPORTS coaches put on a demonstration for their instructors at Cal State, working with youngsters from city poverty neighborhoods.

DIRECTION SPORTS is answering a dual need—the need for privately funded sports programs in underprivileged areas, and the need to deal early with the threat of educational underachievement. Therefore, the program itself duplicates other youth sports programs but adds two unique new features—"chalk talks" designed to promote learning skills, and professionally supervised group discussions.

An Afternoon Schedule

3:30-3:35 p.m.—Orientation.

3:35-4:00 p.m.—"chalk talk" learning skills.

4:00–5:00 p.m.—Team practice. These practice sessions follow a daily plan carefully developed and formalized by professional college coaches.

5:00-5:30 p.m.—Group discussion. Group discussions are led by the community coaches; a professional psychologist participates regularly to reinforce their talks.

The basic group discussion outline is as follows:

1. What makes a boy like himself? (Goal: Positive self-concepts and social attitudes.)

2. Why are there schools? (Goal: Value f education.)
3. What do I want to become? (Goal: Steps necessary for achievements.)
4. What jobs are available? (Goal: Opportunities for work experience.)
5 If I were . . . "role playing"
   a) a fireman? (Goal: Value of property.)
   b) a policeman? (Goal: Value of the law.)
   c) an athletic hero? (Goal: Responsibility to others.)
   d) blind? (after visiting school for blind children) (Goal: Self-discipline.)
6. If I fail (sports, school, etc.)? (Goal: Work harder.)

Special Saturday Activities

Saturdays are game days. DIRECTION SPORTS' unique feature on Saturdays is that before each game teams meet in a "spelling bee" kind of competition involving math, spelling, and reading problems. Winning teams are rated "touchdowns," "baskets," etc. corresponding to the seasonal sport they are engaged in that day on the athletic field. These scores are added to each team's actual game score at the end of the playing day, and the winning team thus has the highest *combined* total.

Every other Saturday all the youngsters go on a special trip after the game. Since DIRECTION SPORTS started, its young athletes have shared in experiences such as:

1) Yachting, as the guests of 24 boat owners at the Marina Del Rey.
2) Guests of the University of Southern California at the USC-Cal football game.
3) Guests of the National General Corporation, which provided a private showing of the film, "The Paper Lion," for 150 youngsters.
4) Guests at a UCLA basketball practice. After practice, the youths met the players, and Lou Alcindor gave an inspirational talk which no one present will ever forget.
5) Guests of the Griffith Park Observatory for a showing of "The Sun, and Its Family of Planets."
6) Guests of the Los Angeles Music Center at a children's concert.

DIRECTION SPORTS is operating now in park and recreation facilities within four poverty communities of metropolitan Los Angeles. These communities were chosen because of their high percentage of school drop-outs and rate of delinquency.

[*Direction Sports* began operating in September, 1968. An evaluation of the first-year pilot project, by Stephen P. Klein, Center for the Study of Evaluation, UCLA, and Fred C. Niedermeyer, Southwest Regional Laboratory for Educational Research and Development, appeared in *Elementary School Journal*, November, 1971.]

Resources for Youth

The following three articles are from *Resources for Youth*, Vol. II, No. 1, 1972. New York, N.Y. National Commission on Resources for Youth.

Preserving Navajo Folklore

San Juan School District
Indian Education Center
P.O. Box 425
Blanding, Utah 84511

Navajo teenagers are preserving the oral traditions of their people by describing them in booklets and on animated films which are studied in classes by Indian and non-Indian children. Few of these traditional stories had ever been written down and they were beginning to be lost. The stories describe the adventures of the wise and wily animal denizens of the Navajo environment: Skunk, Coyote, and Horned Toad.

Most of the Navajo youth involved are Neighborhood Youth Corps enrollees. They work with an agency in Utah which develops educational materials in the Navajo language for schools. The agency enlisted the aid of the young people because it was felt they would be especially capable of researching the ancient stories in their communities.

For one animated film, the teenagers conceived and drew the animal characters of the Coyote legends—a collection of morality tales in which the Coyote is the bad guy. The youths interviewed at great length elderly members of their community. From these discussions, they were able to imagine how the creatures in the tales might have appeared in the minds of their ancestors. They then drew their ani-

mations and checked them with their informants. The animations were changed until there was agreement as to how they should look. With their finished sketches, the youths traveled to Denver where they worked with computer animation film crews. In Denver, they instructed the computer operators as to what the animals should look like, how they should act and what they should say.

Another aspect of their work has been the collection of "experience stories." These are significant adventures in the lives of people in the community. The youths listen to the tales, write them up in story form and illustrate them. The teenagers intend to collect about 75 of these stories for use in the classrooms of local schools. They believe that these materials will give Indian children a sense of the traditions of their own people and will give non-Indian children a better understanding of the Navajo.

Youth Magazines Preserve Cultures

IDEAS, Inc.
1785 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Youth on a Flathead Indian reservation in Montana publish a magazine about the past and present life of their community. It is called *Dovetail* in recognition of their mixed Indian-Scottish-French heritage. *Dovetail* contains legends, personal life stories, recipes, remedies and other materials which grow out of the life of the tribe.

Dovetail is one of several publications created by teenagers in an effort to preserve their cultures and to act as a link between their culture and others. Similar efforts are underway in such places as Alaska, South Dakota, Maryland, the Carolinas and Appalachia.

Each of these publications traces its origin to *Foxfire*, the magazine of students at the Rabun Gap-Nacoochee School in Rabun Gap, Georgia. *Foxfire* began when the high-school English teacher, Eliot Wigginton, decided that a more engaging and perhaps more valuable way to learn English might be for the students to develop their own magazine.

With tape-recorders and cameras the students went off to the mountains and hidden places of Appalachia where they interviewed older Appalachians about their way of life and about their unusual culture. By recording this material in a magazine, the students have preserved an aspect of life in this country which might have been lost as these elders died. As it depicts the close relationship between a people and their environment, *Foxfire* may be a force to influence modern Americans to act more gently towards nature.

The student creators of *Foxfire* receive credit for their work as part of a Journalism class. Their photographs, audio- and videotapes are now preserved by the Smithsonian Institution. Their magazine has achieved national distribution. And, a book consisting of articles from the magazine has earned enough money to enable the students to begin building a museum to preserve and display objects created by the Appalachians.

The *Foxfire* concept was spread, in part, by IDEAS, Inc., a public, non-profit, organization which employs Eliot Wigginton to work with groups who express interest in developing similar projects. The groups are trained in interviewing and photography skills, darkroom and layout procedures. Often members of the *Foxfire* staff help in the training at workshops which are held at the site of the new program or in Rabun Gap.

Through training, the students improve their knowledge and skills of the technical aspects of publication—interviewing, writing layout, bookkeeping, etc. But more important is the one quality they must already possess: the valuing by each group of those aspects of their community which make it a unique culture with a sense of its own past and of its own way of doing things. The teenagers attain a stronger sense of their own past, and of how their culture is different from the many cultures which make up America.

Today, these publications are emerging in many communities. Indian high school students in Alaska are developing a magazine which will describe, among other things, the traditional methods of fishing and boatbuilding of their Pacific Coast tribes, the Thlinget-Haida Indians. They also plan to study the ceremonial costumes and blankets of the

Thlinget and provide information on how they are made. Their magazine is called *Kilkasgut*, a Haida word for echo.

In South Dorchester, Maryland students are working on *Skipjack*, a magazine which describes their Watermen community. The title, *Skipjack*, is the name of a fishing vessel peculiar to the Chesapeake Bay.

Hoyekiya is published by teenage Oglala-Sioux of the Pine Ridge Reservation in South Dakota. These youth have recorded the rites and rituals that accompany the sacred sundance songs, old peoples' memories of Chief Crazy Horse, and other legends and stories in their publication.

As these magazines have started, each has followed a roughly similar format. Articles usually fall into two categories, "how to" and personality stories. For the "how to" articles, the young people collect detailed and practical information on the methods by which people made themselves self-sufficient before the modern age: how they built houses, made and stored food, made tools and farm implements, prepared herbal medicines and cures, etc. These articles are usually accompanied by illustrations, photographs, and step by step instructions on how to recreate the object. The other category of story describes people who still follow traditional, fast disappearing styles of life. The young people interview elderly members of the community to record their memories and the practices that they have continued to follow—midwiving, trapping, hunting.

The Fourth Street i

The Fourth Street i
136 Avenue C
New York, New York 10009

The books traditionally used in the schools don't relate to the lives of our kids . . . don't reflect our people, our streets. So our kids get turned off reading, get turned off school at a very early age . . . The only reading material that has really helped us—expressing what we are—is The Fourth Street i. Kathy Ortiz, a teacher at the Ninth Street School.

The Fourth Street i is a magazine written and published by teenagers from Manhattan's Lower East Side. Now, two years and four issues after its debut, it is still what its creators wanted it to be, a magazine for, by, and about the people of the Lower East Side. In it are to be found stories, poems, and sketches contributed by kids, cops, dope addicts, mothers, musicians, and war veterans—in short—all the people who make up the living mosaic of the community. The content tells about life, death, and garbage cans. It describes freedom and blackness and whiteness. It deals with festivals, music, love, hope, despair, and happiness. The people talk about *their* feelings and *their* aspirations in their language.

Much of the magazine's content is contributed by the staff. In addition, they solicit material from relatives, friends and anyone whom they feel has something to say and can be persuaded to say it. Working within their own community, they have an instinctive feeling about how to procure information without encroaching on private feelings and sentiments. As Diane Churchill, the adult who has been with the project in all its stages, remarks, "the underlying structure of the magazine is a rich network of relationships thriving on hostile ghetto streets. Many people have commented on the 'sincerity,' 'freshness,' or 'feeling' of the 'i.' They sense this network."

The editors collect written articles, taped interviews, conversations and art. One staff member types all the materials. Two or more transcribe the tapes. Pieces in Spanish are translated into English, but may be printed in both languages. After the material is collected, the staff decide the content of each issue in a series of meetings. Finally, the work of assembling the magazine is entrusted to one staff member who is proficient in layout.

The "i" has become a source of pride to the entire community, especially to those who find themselves represented in it. Perhaps, most significant, it has become an important reading book in local schools, both public and private.

To me this is more than just a magazine. I wanted my people to know that there is something beautiful about them, that they have something beautiful to say. Elsie Gonzalez, one of the "i" editors.

Motivating Students Through Television Production

Barbara Dolan, "Television Production Motivates Students," *ADIT: Approaches to Drug Abuse and Youth*, Jan. 1973.

[The following account is an example of adapting one successful learning technique from one subject to another. The Sousa Junior High School in Port Washington, N.Y., impressed with the results of an experiment using television production to motivate students with severe reading disabilities, decided to use the production process in drug abuse and health education.]

The technique we chose to employ was a very special form of television—graphic television, designed to motivate the students to read, to write and to verbalize. Properly used, television is a graphic-verbal medium, and what's more, it's fun. There is a wide range of skills needed to produce a television program. The students become involved in research (use of the library), script preparation (writing skills), selection and preparation of graphics (word-picture relationships, observation and organization skills), actual performance production (verbalization and mechanical skills), evaluation and improvement (self-confrontation and self-criticism) and final program acceptance (image-building). Through television we hoped that we could not only teach these kids the linguistic skills so badly needed, but also help them build up a positive self-image which would also result in more acceptable behavioral patterns.

The basic aim of the program was *not* to develop studio skills in the operation of the equipment. We did not need the commercial-studio approach with viewfinder cameras, couple switching consoles, multiple monitors, special studio construction and technical personnel. We deliberately de-emphasized the equipment, and a system evolved which cost under $5,000.

As the program progressed, each student was required to make an individual tape on a subject he or she chose. By this time the kids had begun to shake down and sort themselves out in their relationship to the television process. Some felt more at ease with the equipment; others gravitated to the creation of the graphics; still others enjoyed research or script writing. On those individual assignments, each student was required to do everything necessary to produce a finished tape, including operating the equipment. The tape was to be theirs from start to finish. . . .

In the course of showing student-produced video tapes to visitors from other schools and to others interested in children, the questions would arise: What about drugs? Do the students in choosing an interest area ever choose drugs? Could we see a student tape concerned with drugs?

At the time there were a few pieces on drugs, but the student producers weren't interested in having them shown. So, we broke our own rules of not interfering in the topic choice and asked three eighth-grade boys if they would produce something on drugs to be viewed by anyone interested in the tape. Once the boys realized that their efforts might help to advance the cause of television production in the hands of kids, they were willing to try.

As usual, this amazing production process showed many things besides producing a video tape. The boys found visual materials from many sources, including the police station "horror" box. When the word was out that somebody was making a tape on drugs, students congregated to look at the materials, to discuss drugs and comment on what was to be used in the tape. Interest was very high and so were the spirits. The tape had a sound track ("Switched on Bach") and showed a series of pictures of people using drugs of various types. It was the first time many of us had seen a really unglamorous view of the drug scene aside from the usual scary stuff. It was the first time we had such insight into student thoughts and feelings on the subject. The tape provoked student audiences, too, of junior and senior high years. At last, the obvious became clear: if there was a paucity of materials in drug education that could reach students, and if students can reach students, why not have students make the materials?

The Division of Narcotic Addiction and Drug Abuse in the National Institute of Mental Health gave us a two-year research grant to work on student television production in the area of Drug Abuse and Health Education.

The project concentrates on both production and utilization levels for the purpose of offering the student materials as a replicable, nation-wide drug prevention approach. Four schools are involved, two intermediate schools and two junior high schools. The primary activity centers around a heterogeneous group of students who were chosen at random and who work within the school day to produce television materials of their own choosing with the guidance and assistance of trained para-professionals who in turn work with guidance counselors, classroom teachers, a secretary, the school's Health Educator and myself, the Project Director. We meet weekly, rap about situations, view tapes, produce tapes and meet with outside resource specialists in various areas of expertise.

Well into our third month of television production, there is a good deal to look at in terms of the goals, the process and the climate. The goals are for the students eventually to produce value-oriented video pieces—to produce something about beliefs they will stand by and fight for. That's where the process comes in: choosing whatever interests the student and working until he is satisfied with what he sees. The climate has to be one of acceptance all around mixed with respect and a good sense of humor. I hear talk in drug education circles of "sanctuaries" where students can go and get it all together. However, we're in the school and working to change the school through the honesty and the needs of the students.

Most very simple ideas lead to other equally simple ideas and this project is no exception. In the future we plan to have student peer groups evaluate the students' materials as well as audiovisual materials made by adults for audiences of all ages. In this last endeavor we are looking for good materials to submit to the student review board for the purpose of a student approved drug education multi-media library. So if you like a film or if you are wondering about a film, filmstrip or tape about drugs, please contact us. We need everyone's help in building our library, and we'll be happy to share our information and evaluations with you.

Motivating Youth Through Photography

Behavior Today, Jan. 29, 1973.

For three years the Inner City Photographic Workshop on Chicago's West Side has been helping problem students develop confidence, self-awareness and communication skills. Alan Teller, a one-time graduate student in anthropology at Indiana U., runs the workshop as an elective course at Christian Action Ministry Academy, second-chance school for high school dropouts.

Once the students master basic photographic skills, they proceed from self-portraits to portraits of family and friends, to pictures of the community, to metaphorical pictures—how it feels to be lonely or frightened, for example. Interpretation of pictures—what they show about the photographer's ideas and background—are an important part of the workshop. Teller has found that the confidence and skills students develop in the workshop often show up in other classes and their street life.

He started the program in 1970 with classroom space provided by CAMA and a grant from the Dept. of Ed. at the U. of Illinois' Chicago Circle Campus. Since then, grants have come from a variety of sources, including the Exchange National Bank of Chicago and the Illinois Arts Council.

There have been two direct spinoffs from the CAMA program, one set up in Block Island, Ill., with help from the Neighborhood Youth Corps, and another by Patricia Clark at the Mountain People's Photo Center, Jenkins, Ky. 41537.

Teller would like to hear from others doing similar work. Write him at: CAM Academy, 3932 W. Madison St., Chicago, Ill. 60624.

Five Sense Store

Education Daily, April 11, 1973.

Cemrel's Aesthetic Ed Program Debuts at Smithsonian

Washington area kids by the thousands will hop, skip and jump through a special exhibit

of a hands-on art appreciation project put together for classroom use by CEMREL, Inc., the St. Louis-based education laboratory. The participatory exhibit, which will be at the Smithsonian Institution's National Collection of Fine Arts until the middle of June, emphasizes the "how to" aspect of enjoyment of all the arts—music, dance, literature, theater, film, and the visual arts. The show is scheduled to visit New York, Winnipeg, Nashville, Allentown, Pa. and Charleston, W. Va.

Inquiries about the exhibit, *The Five Sense Store: An Aesthetic Design for Education*, may be directed to the Smithsonian Institution Traveling Exhibition Service, Smithsonian Institution, Washington, D.C. 20560. For further information about the Aesthetic Education Program developed at CEMREL under the direction of Dr. Stanley S. Madeja, contact Verna Smith, CEMREL, Inc., 10646 St. Charles Rock, St. Ann, Mo. 63074.

Prevlab: Multi-Interest Kits for Prevention of Loneliness, Anxiety, and Boredom

"Loneliness Cure: A Load of Junk," James G. Driscoll, *The National Observer*, Jan. 27, 1973.

Say you're 50 years old, recuperating from a heart attack, feeling lonely and blue, and some nutty friend wheels an overloaded baby buggy into your hospital room. The buggy's full of junk:

Two toy snakes. A copy of the *Boston Post* from 1942. A Halloween mask. A *Newsweek* magazine from 1948. An illustrated pamphlet about frogs. A 1923 *National Geographic* with a story about manufacturing hair nets in China. A kaleidoscope. A menu from a Chinese restaurant in Albuquerque. Two "official" police badges, made in Japan and sold for ten cents. And much more.

What do you do? You throw out your friend, call his psychiatrist, and have him committed. Anyone who brings junk instead of flowers or candy—or booze—to a sick friend must perforce be sicker. Right?

Well, wait a minute. Maybe you'll just peek at that 30-year-old newspaper with those memory-stirring headlines from World War II: "Air Raid Test All Confusion." They usually were—you remember. "Speeders May Lose Gas Cards." Gasoline rationing was annoying, and it may be coming back. "Will Plow Boston Common for Victory Garden." Did they actually do that?

You toss the paper to your roommate, who's 21 and depressed. His serious injuries in a car wreck mean he may never walk again. You point out a baseball headline, "Yankees Favored Over Cardinals in Series," and a photo of your favorite, Joe DiMaggio. He's heard of DiMaggio but thinks Henry Aaron is better. The argument is on.

The Lively Scene

A nurse walks in and clowns around with the Halloween mask. Your brother-in-law drops in, pins a police badge on his lapel, and cracks a few jokes. They're not great, but you never dreamed he had even that much wit.

Your room's a lively place, thanks to Dr. Frank R. Mark and his idea called PREVLAB (Prevention of Loneliness, Anxiety, and Boredom). Dr. Mark created the concept of a baby buggy full of fascinating discards from basements and attics: he also has two smaller sizes of these "hobby kits" in an attache case and a cookie box.

A physician with the U.S. Department of Health, Education, and Welfare in Rockville, Md., Dr. Mark has been concerned about the prevalence of loneliness, anxiety, and boredom in hospitals, jails, mental institutions, orphanages, nursing homes, and homes for the elderly.

"Major Diseases"

He links the three maladies and is "dead certain" that more than 10 percent of the population is afflicted by them. "They may be America's major diseases," he declares.

Dr. Mark says at least half the elderly are bored or lonely. So are most of those confined to institutions, plus "a high percentage of middle-aged women and college students." He defines their basic problem as "a lack of sensory input."

They don't converse enough with other peo-

ple. They don't feel, touch, smell, see, and hear enough stimulating things. How do you combat that? For those confined in institutions or at home, the sensory input can be increased by introducing "high interest items" into their immediate environment.

Collecting Kit Items

In his travels, Dr. Mark has picked up many such items for his hobby kits. Travel folders from Asia, Europe, and the United States. A shell collection on a sheet of cardboard. A "Reader's Digest" from March 1938 with a story, "How About a National Lottery?" An old Sears catalog. A magazine called Iraq Petroleum dated January 1957. A puppet.

I looked through this captivating junk in Dr. Mark's office and could hardly tear myself away. A September 1923 National Geographic has an ad for a new Maxwell car—the kind Jack Benny allegedly drives. The cost: $985. There's a colorful kaleidoscope, and how long since you're gazed into one of them? A Boston Post from 1944 (the newspaper is out of business now) sports dramatic headlines: "Yanks Capture Most of Leyte: and "Yanks Join Big Battle to Free Port of Antwerp."

Limited tests of Dr. Mark's kits show that most patients are as fascinated as I was. A 20-year old secretary, confined at home for three months after an auto accident, said the kit's "many surprises kept me and my family and friends occupied for many hours." Her young friends enjoyed looking at old publications, "the shoes, hair-styles, bathing suits, dresses, etc., gave us a chuckle."

The National Institute of Mental Health is examining Dr. Mark's idea, and it's being tried in several cities. In Lincoln, Neb., city jail inmates were so pleased with kits they received that they put together some child-oriented kits and sent them to the Cedars Home for Children.

Dr. Mark recently lectured at a nine-day seminar on loneliness, anxiety and boredom at the University of Nebraska in Lincoln. The 30 students—clergymen, hospital officials, social workers, among others, received three academic credits for completing the seminar and a week's field work in which they had to establish rapport with an institution resident, find out his interests, design a hobby kit to reflect those interests, and bring it back to him.

Dr. Karen Dinsmore, the seminar's organizer and an assistant professor in the university's human development department, calls Dr. Mark's idea "simple but effective—it's great." I agree, and I can't understand why it hasn't caught on in more places.

Maybe its handicap is its simplicity. The idea involves no scientific breakthroughs or complex theorems; it just works. I can't imagine anyone not being fascinated by the Oct. 11, 1948 issue of "Newsweek" Dr. Mark found for a kit. The magazine contains a prediction by 50 "political experts" that Thomas E. Dewey would trounce Harry S. Truman for the Presidency of the United States.

[Dr. Mark suggests that items for the multi-hobby kits should be chosen on the basis of having one or more of the following characteristics:

- appeal to vision, tactile, or odor senses
- have humorous or gimmicky aspect
- have cultural or historical interest
- project the user into a different setting
- make good conversational pieces or tend to initiate activities
- need some active involvement (handling) by the patient
- are not perishable
- have a potential long range of patient interest time
- can be used by a variety of patients, visitors, and volunteers
- do not require prolonged concentration

Among the suggestions Dr. Mark provides is a list of items that can be included in kits with cash values of approximately $50, $20, and $6.

He also has a model that illustrates modification of a nursing home or hospital with the following features:

- display cases built into the walls of the hallway
- wallpaper with panoramic scenes
- a bird feeder and telescope placed on balconies

- a number of small statues on exhibit
- a small area set aside for small animals (kittens)
- built-in bookcases
- space for plants, fish tanks, etc.
- different decors for each room (ex., Egyptian room)
- table with built-in hobby kits
- items such as radios, television sets, phonographs can be added
- a group of volunteers (a school, class, scout troop, Red Cross, etc.) should have continuous responsibility for servicing such an area.]

Many Mansions—Making Them Habitable

Calvary Episcopal Church, New York City. Background paper, NIMH Alternative Pursuits Project, 1972.

One of the alternatives groups that responded to the theme of Alternative Pursuits was a parish in New York about to celebrate its 125th anniversary. The answers to a questionnaire for further details, sent to prospective teams by Conference Design, Inc., suggest another powerful resource seeking alternatives: the church and the worshipping community. Here's how this church group answered the following questions:

Your Group and Your Thing: Many Mansions, Making them Habitable.

What do you call yourself: People of God, as gathered at Calvary Church.

Why did your group project get started: "As it was in the beginning, is now, and ever shall be—" our need to know who we are and why.

How are things now compared with when the group began: Many changes in the life of this church have made it crucial for our people to build community, albeit of frail, broken, incomplete pieces, cemented together with love for the whole humanity we are entrusted with, and have almost betrayed.

What's given you the most satisfaction or biggest success: Sharing deep feelings and awe—being with people alive to the possibilities inherent in us to learn, to grow, and to know; being part of the process of becoming. . . .

What have been the most difficult problems or roadblocks: Too many of us losing sight (vision), fearing ourselves, fearing change, feeling alone and powerless, hopelessness, apathy pain, shame, losing touch with inner resources, ego problems, stunted emotional growth, tensions, stresses, in sum, the conditions that have conditioned the modern man woman ken.

What kind of experiences or insights would you like to share or receive: ways to serve the Lord of all creation and rejoice in his days; to meet with others who are asking questions never thought of yet, and searching for new ways to bring individuals and groups closer to what they can be, and are, in God's eyes; to bring into play skills in cross-age and cross-cultural communications; adapting new roles and models for being.

If your group was just beginning now, what might you do differently: Start younger. Create more opportunities for young and old to share needs, strengths, experiences, and find ways to free imprisoned selves and ideals. Broaden the conception of community to all aspects of life and death, so that all of life would be served, all life systems revered, and the planet preserved.

* * *

A newsletter accompanying the questionnaire described the great variety of regularly scheduled and special events that take place in the church, and in the adjacent ten-story parish house. In addition to a daily schedule of worship, prayer, healing and counseling services, there were classes in yoga, sewing, theater practice, meetings of Alcoholics Anonymous, Feminist Forum, Gay Counseling, organ recitals, string music ensembles, sacred rock ("The Seven-Fold Gift"), Scouts, Arts and Architecture walking tours, bicycle tours, nursing home and prison visitations, food co-op, tenants' cooperative and clinic, law forum, adult theology and Bible study groups, book discussions, theater, choir, a "community of growth," and "Camp Farthest Out." The Council on Adopt-

able Children, Dignity, a Presbyterian Youth Group, the Order of St. Helena, the Painted Women's Ritual Theatre, Parish Counseling Centers, Inc., the Seminary of the Streets, Spoken Words, the Sons and Daughters of the Pilgrims and the Young Adult Institute and Workshop (for mentally handicapped young adults) are among the new programs that have been added to the roster at Calvary House.

The mix and juxtaposition of people and programs seem to release energies synergistically, most noticeably in the lives of the older parishioners whose zest and joie de vivre are one of the remarkable differences visitors note when they attend worship and community events at Calvary.

New Style "Free Enterprise" in San Francisco

Thomas Albright, "A Unique Co-op of Talent," *San Francisco Chronicle*, Jan. 8, 1972.

Free Forms at "One" Warehouse

Except for its hot mustard exterior paint job, the immense, six-level building at the corner of Tenth and Howard streets looks like any of the older warehouses and light industrial plants that form most of the surrounding neighborhood.

Once inside, however—via a door marked simply, "One"—you plunge into an utterly mind-boggling complex of winding corridors and free-form rooms, and free-form personalities, specialized know-how and sophisticated technology that are coming together in an unprecedented new way.

"One" contains a sizeable amount of space that is being used as studios by painters, sculptors, ceramists and other artists and craftsmen. But it also houses fully equipped television and radio studios; film, photo, and video processing labs; a computerized data bank, experimental free school and professionally-manned clinic; and a staggering variety of other, continually evolving and overlapping activities.

Activities

These activities are the work of some 200 people and 60 organizations who are involved in "One" on a regular basis, and who range from students and recent university graduates and drop-outs, to Ph.D's, electronics specialists and other highly trained professionals who have pulled out of the normal stream of economic life to join in a cooperative sharing of talent, experience and physical resources. They bring with them not only knowledge and skill, but often costly and highly specialized technological hardware as well.

A year-and-a-half old, "One" is the senior member of a loose network of similar warehouse "projects" that has already grown to include a larger "Artaud," at 17th and Alabama streets, and several smaller complexes. In the works are others in San Francisco and the East Bay.

The idea for "One" originated with Ralph Scott, an architect and engineer by training who was then sharing space with a dozen other people in smaller warehouse quarters.

At its most practical level, Scott explained, the plan grew out of the fact that there were "a lot of people who needed to find an alternative way to deal with economic problems such as low income, or unwillingness to sacrifice their integrity for a reasonable salary. There are great numbers of people today who have talent, experience and a command of money, but refuse to pay the price. There are others—people with master's degrees and Ph.D's—who simply can't find jobs."

Proposal

Scott formulated a proposal, an associate, Craig Brown, went on the radio to talk about it, and within three days a dozen people were manning a switchboard to receive calls from individuals and collectives interested in joining.

The group, by then numbering about 100, was able to negotiate a five-year $50,000 per annum lease on the 84,000 square foot building—a one time candy factory which had long stood vacant—from, as Scott puts it, "a very supportive landlord."

The building that "One" took over was a

largely empty shell of bare cement exterior walls, floors and large pillars supporting the ceilings that divide its six levels—a basement, four storeys and a smaller, roof-top "penthouse."

Task

The group's first task was therefore an extensive renovation job, dividing the building into "spaces" (the word "room" with its connotation of compartmentalization is avoided at "One") appropriate to the needs of their occupants.

Rent

Occupants pay 6½ cents per square foot for their spaces, which are generally measured in terms of "bays," or the area between four of the large interior pillars. A "bay," Scott points out, is equivalent to an average three-room apartment, and rents for $23 a month. Many spaces are considerably larger than a single bay, and an occupant's rent may total $150 or more a month, including a portion for utilities and other common expenses.

Some spaces are skeletally functional. Some are lined with thick carpeting and supergraphics that bend around streamlined, curving walls, and some take the form of grotto-like environmental sculptures with crusty, Gaudiesque walls. Individual spaces are constantly being changed, exchanged, added to or subdivided in an "organic" response to changing needs, Scott said.

Alterations

Like the architecture, the make-up of "One's" population is in a process of continual alteration.

"We don't aim to be self-contained," Scott said. "That would be logically absurd. But we do try to point in that general direction, including as many different skills as we can. We began with a very broad range that had some holes in it. Most of these holes are now being filled."

Many of One's facilities are likely to be in use at any hour of the day or night—part of "One's" attack on compartmentalization is to do away with set, 9 to 5, work routines that serve to separate a person's job from the rest of his life.

Articles

"The articles of association provide that anyone can chair a meeting until someone else objects," Scott said. "And all decisions must be arrived at by consensus, meaning that any single dissenting vote can prevent a decision. At times, the meetings work well. At times they drag on for 8000 hours. But no one has ever suggested that we eliminate consensus."

"One" participants readily concede that their unique cooperative experiment gives rise to new problems as well as new potentials. About half the original members have remained, but this means that half have also dropped out.

Difficulties

"There are psychological problems that occur," Scott said. "Many are related to closeness. People make some heavy demands on each other, although overall they are directed toward maturation and responsibility. And you can't hide behind protocol. You have to confront every situation as it comes up. It's hard, but it can also make for fulfillment."

On balance, at least, it appears as if the "One" concept is sure to grow.

Talent

"We're the avant-garde of a tidal wave of surplus talent, training and glorious expectations," a leaflet published by the group pronounces. "The ultimate triumph of industrialism was to apply the techniques of the assembly line to the production of a labor force for post-industrialism . . . an educated, highly skilled, specialized and available working class to fill the software mills of the new technology. We were to become that working class. Five jobs were promised when there was only one available. So here we are. Free, because we're irrelevant.

At the same time, "we are making use of a wasted, cast-off resource of our economic

system," Scott said. "In recent years, companies found it was cheaper to warehouse in the suburbs than in the city. The area is full of buildings like this, standing empty and unused.

"We've learned to make an important distinction between process and product," he added. "In the 19th Century Utopian communities, someone defined an objective and then everyone worked to fulfill it. Our objectives, along with everything else, change every day in response to different demands and needs and the realities of the urban scene. This is no Utopia."

Career Development Center in Dallas

Peter A. Janssen, "Skyline, the School With Something for Everyone," *Saturday Review*, November 11, 1972.

Skyline High School, a $21-million, Texas-size superschool, sprawls over eighty acres of flat, barren fields on the eastern outskirts of Dallas in the no man's land between the freeway and the housing developments. In back, next to the tennis courts and the football field, aeronautics students work on half a dozen airplanes and a helicopter in the school's own hangar. On one side horticulture students grow flowers in the school's own greenhouse. On the other, construction-trades students learn carpentry, bricklaying and glazing from the same instructors who run the unions' apprentice programs. In front a fleet of twenty-nine yellow buses carries students back and forth from the city's other high schools for three-hour classes in almost everything—from modern Hebrew and Greek to advanced seminars in the humanities and sciences, where students do more independent work, at a faster pace, than they would be permitted to undertake at many colleges.

All this—and much more—makes Skyline, one of Dallas' seventeen public high schools, one of the most interesting comprehensive secondary institutions in the country. Skyline is a "magnet" school, attracting students from all over the city to its special offerings; it also is a new concept in "career education" (not to be confused with "vocational education") that combines fast-paced academic work with hands-on training for real jobs.

Skyline also is *the* school in Dallas. The son of the mayor goes there; so does the son of the superintendent of schools and the children of five of the nine members of the Board of Education. It has the active support of Dallas's leading citizens; indeed, a fulltime man at the Chamber of Commerce coordinates various advisory committees of 300 local business, labor, and intellectual movers-and-shakers who help chart the school's future.

Actually, Skyline is a sometimes uneasy blend of three schools under the same roof. First, it is a comprehensive high school for 1,429 sophomores, juniors, and seniors who live in its area. (Another 500 black and Chicano students are bused in from other parts of town under a court desegregation order.) Second, it is a Career Development Center, where students from other Dallas high schools spend three hours a day in one of twenty-eight "clusters" of related courses. This fall 1,471 students from other schools are enrolled in clusters at Skyline for half the day but remain there for their other courses; another 830 take only the cluster at Skyline and return to their regular schools for the rest of the day. Third, Skyline runs a Center for Community Services for 3,000 students at night, offering trade and apprenticeship courses as well as academic courses leading to a high school diploma.

The Career Development Center makes Skyline significantly different from most other high schools. The clusters themselves range from Business and Management Technology, Computer Technology, Higher Mathematics, World of Construction, Metal Technology, and Food Management to Man and His Environment (the "humanities" cluster). The emphasis in the clusters, or course, is to prepare students for jobs and careers. Skyline has the latest materials and equipment in the trade courses; it also has hired teachers from industry and labor unions who are up-to-date not only on job speciali-

ties but on what the Dallas job market really needs. At Skyline, students learn to make a brick wall by making a brick wall—again and again—because there is a need for bricklayers in Dallas. The school actually runs the apprentice programs for all the building-trades' unions and the printers' union—and more than 1,600 students are enrolled in them.

Many of the clusters emphasize special projects—and cooperation with other clusters. Students in architectural drafting are drawing up blueprints for model homes. They will place advertisements in the Dallas newspapers this winter, offering sets of the blueprints for sale at $35 each. The profits, if any, will be used to send students in the class to meetings of other architectural students across the country.

In an even more ambitious project the construction-trades cluster is building two houses about half a mile from school. When they're completed this spring, they will be sold—by sealed bid—for about $35,000 each and the profits will be plowed back into more materials for building more houses. Several other clusters are involved in the house project. The drafting students drew the blueprints; the carpenters, bricklayers, electricians, sheet-metal workers, air-conditioning students, and plumbers are all working on the construction site; photography students are shooting still and motion pictures of the construction for a school record; students in the horticulture cluster are in charge of the exterior design and planting; and students in the printing cluster are designing brochures and ads for the final sale.

All of this, of course, doesn't happen by accident. Almost everything at Skyline is planned—often far in advance. The school itself, however, is one result of the assassination of President Kennedy. "When that happened," says one Skyline administrator, "Dallas had a cultural shock. We had been a very conservative, complacent southern community. Then, all of a sudden, we stood for everything bad in American life. After the assassination everybody knew we had to do something."

The city's business leaders started community meetings about how to change Dallas' image. They produced a Goals for Dallas program with several recommendations. One called for updating the way people got jobs in Dallas—and that meant creating better vocational training. The Dallas school district, simultaneously, was planning to build a new vocational school on the eventual Skyline site. In 1967, with the backing of most civic and business organizations, Dallas voters approved a $67-million bond issue for many of the Goals of Dallas proposals. It included $21 million for construction of the new vocational school.

The next year Nolan Estes arrived as the city's new school superintendent (he had been associate commissioner of education in Washington, D.C.), and he started expanding the concept of the new school far beyond vocational education. Estes wanted to make it something special in order to attract all kinds of students. "It's very important to emphasize the broad concept behind the school," says Dr. Marvin Berkeley, former president of the school board. "We changed it after we noted the negative aspects, the stigma, of vocational education. If it were only a voc. ed. school, it wouldn't attract anybody but voc. ed. students. So we planned it deliberately with something for everybody."

As usual, the idea was ready before the building. Skyline had its share of construction problems—cracks appeared in the supporting beams—and it opened in September 1970 in temporary quarters; 700 students attended classes in an orphanage near the freeway, and 200 more sat in an old furniture store. The first class actually moved into Skyline itself in April 1971.

Even today Skyline has not entirely solved the problem of providing more than a hyped-up version of vocational training for kids who want to enter the job market. "Most people," says Paul Harris, curriculum director for the Career Development Center, "think that vocational education is good for anybody but their own child. We do have a stigma to overcome. In some areas we can design a curriculum pretty easily—on bricklay-

ing, programing a computer, on anything that's based on skills. But skills change. Take cosmetology. The market now is for eye tabbing, placing false eyelashes on a lady lash by lash. That's fine today, but what about next year? So we have to teach concepts that endure, and that's difficult. It's particularly difficult when you get into academic skills. How do we package social studies to give somebody a saleable skill?"

Despite such problems, Man and His Environment has evolved into a solid, if free-wheeling, curriculum, ranging over law, psychology, sociology, religion, criminal justice, education, political science, anthropology, and philosophy. "Man" is Skyline's most open cluster. Its classroom is one long room originally designed as a cosmetology studio; its three teachers ("learning directors") are all called by their first names. The curriculum is broken down by days. On Monday everyone meets in large groups for lectures; on Fridays everyone meets in small special-interest groups. The rest of the week is spent on field trips—to the jail, the courts, day-care centers, the zoo—or on independent study. "We want the kids to learn about human behavior, to refer to the interrelationships of people," says Ann Schuessler, one of "Man's" learning directors. "If they can learn something about that, they won't have any trouble finding the right career."

Last spring the administration took a poll of 10 percent of the students in the Career Development Center. The result: 95 percent said they were taking courses they couldn't take in their regular high schools; 84 percent of the white students, 92 percent of the black students, and 100 percent of the Chicano students said they want to come back. "Those percentages," says B.J. Stamps, "tell us we're doing something right."

Jobs for Sale

Behavior Today, January 29, 1973. p. 2.

Psychologists R. J. Jones and Nathan Azrin recently teamed up with the Illinois State Employment Service to perform a unique experiment in job-finding. They ran a newspaper ad offering a $100 reward for information that led to a job for one of their applicants, and in one week located 10 times as many openings as they had in two weeks with a similar no-reward-ad.

The project began when Jones' and Arzins' concern over the employment problems of ex-mental patients prompted them to take a fresh look at the job-finding process. They set up a social-reinforcement model which portrayed the process as a closed network in which job-information is exchanged for social reinforcers. A survey of graduate students in their department confirmed this view. Of the 120 full-time jobs they had held, two-thirds of the leads came from friends or relatives with inside information.

Their experiment showed the system could be opened up by changing the reinforcement contingencies. The reward ad resulted in 19 openings and 8 placements, while the no-reward ad created one opening and placement. The average cost-per-placement of the reward ad was only $130, compared to $470 for the no-reward ad and $490 for private agency fees.

Turning Workers Into Human Beings

"The Job Blahs: Who Wants to Work?" *Newsweek*, Mar. 26, 1973, (General Food's, Topeka, Kan., Gaines Pet Food plant.)

While people have been complaining about work since it was invented, there is a widespread feeling that there is something different about today's discontent. As a result, the managers of American business and industry are now coming up with plan after plan —some pure public relations, some quite innovative, but all designed to pacify unhappy workers. From giant General Motors Corp. to a tiny, 50-worker unit of Monsanto Chemical's textile division in Pensacola, Fla., literally hundreds of companies have instituted "enrichment" programs to give workers a sense of satisfaction on the job and send them home with a feeling of accomplishment.

And the movement is growing rapidly.

Lyman Ketchum, a manager of organizational development for General Foods and the father of a pioneer enrichment program at GF's Topeka, Kans., Gaines Pet Food plant, has been practically forced to get an unlisted telephone number. "I was getting ten to twelve calls a week from corporation executives who wanted to talk to me about it," Ketchum reports. "I have just had to say 'no.' I have too much of my own work to do."

The amount of actual discontent and alienation may be limited in scope. But where it exists, it is important, and increasing numbers of companies are trying to do something about it. Among the best-known and most successful are on-going programs in Topeka, Hartford, Fort Lauderdale, and Medford, Mass.

"I used to work as a construction laborer and every morning I hated to get up," 21-year-old Andy Dodge recalled as he relaxed in the comfortably furnished employee lounge at the Topeka Gaines Pet Food plant. "Now, it's different. I'm still just a laborer, but I have something to say about my job. If I get sore about something, I bring it up at the team meeting in the morning. If I want to go to the bathroom or make a phone call, I do it. I just ask someone else on the team to cover. I really feel more like a human being than a worker. After this, there is no way you could get me to go back to regular employment."

Andy Dodge is one of the lucky 72 production workers at the revolutionary, five-story Gaines' plant, a brainchild of General Foods' Lyman Ketchum. Until two years ago, pet-food production was limited to the company's plant in Kankakee, Ill., run along conventional lines and plagued by conventional factory problems: a lackadaisical work force, a 5 percent absentee rate and occasional acts of sabotage (Someone once dumped a batch of green dye into a hopper and spoiled an entire day's production of dog food.) Thus, when the demand for pet food outstripped Kankakee's capacity, Ketchum persuaded his superiors to try something new: a plant designed around people, not jobs. The result is the Topeka facility.

While it is highly automated, the plant is still burdened with a number of menial jobs with a sizable potential for boredom. So, to insure that both the rewarding and unrewarding jobs are shared equally, Ketchum devised a model workers' democracy. The employees are split into semiautonomous teams, ranging in size from six to seventeen, depending on the operation. Each team selects its own foreman and, at the start of each shift, determines how to meet production quotas, divides up job assignments and airs grievances. Moreover, each worker is trained to do practically any job in the plant, from filling bags on an assembly line to monitoring the complicated controls of machines that cook and mix the pet food.

Even more unusual, the team leaders interview and hire replacements, and the teams discipline malingerers. "If someone is goofing off," says Willian Haug, 38, "the team members get on him. If this doesn't work, we have a team meeting. If there is a personal or family problem, team members often help. Sometimes it is just a matter of time off to straighten out problems, but we don't have many of them."

To further expand the individual worker's feeling of involvement and responsibility, Ketchum erased most of the lines dividing the white- and blue-collar workers at the Topeka plant. There are no time clocks, no special parking privileges for executives and everybody eats in the same cafeteria. At lunchtime, it is not unusual to see plant manager Ed Dulworth, a 38-year-old graduate of General Motors Technical Institute, playing ping pong with a production worker.

Predictably enough, the result is an exceptionally high level of worker contentment. "Everything is left up to the individual to expand himself," sums up 26-year-old Joe Ybarra. "We are responsible for the product we turn out. A guy can come to work here without a feeling that management is on his neck." As one result, the absenteeism rate at Topeka is less than 1 percent, vs. 5 percent at Kankakee.

Even more important to the executives back at General Foods' headquarters in

White Plains, N.Y., the Topeka plant is a glowing financial success. "Even after [allowing for the new] technology, we get a productivity rate here that is 20 to 30 percent higher than at Kankakee," says Dulworth. "We need only about two-thirds of the Kankakee work force to get the same production."

Could the Topeka plant work in a larger, more complicated setting? To a degree, says Ed Dulworth. "I think it is transferable in terms of the basics, and the basics are that work can be organized for both business needs and people needs and it pays off both ways," he told NEWSWEEK's Tom Joyce. "The problem with this is that managers are looking for models. They want a package you can put in place and have it pay off. Well, the nature of job design is complex and each program must be developed to fit specific situations."

Careers in Change

Careers in Change, Gloucester Community Development Corporation, Gloucester, Mass. Alfred Duca, Program Supervisor.

[This program description was extracted from a grant application requesting funding for a three-year training program for approximately 100 young people with drug problems, or considered high-risk potential users. The hypothesis is that the environment in which drug use flourishes can be changed to provide opportunities for young people to gain current satisfactions and a basis for optimism concerning their future. Opportunities provided by a support group for self-actualizing activities and the acquisition of employable skills would serve as a demonstration project for other communities to replicate what has been successfully begun in Gloucester.]

The general objective is to offer to actual or high-risk drug abusers an opportunity to enjoy meaningful and satisfying work leading to the acquisition of employable skills. The project will provide these opportunities primarily through the use and direction of lay community resource people, integrating their efforts with individual therapeutic work organized in Massachusetts Mental Health Region IV.

Careers in Change is an outgrowth of a process started in an *ad hoc* way by a few concerned citizens. Gloucester is a depressed community, with chronic unemployment, low incomes, and a high percentage of immigrants with low ability in English. Only 20% of its high school graduates seek post-secondary education in a State in which 60% of the high school graduates seek higher education. In Gloucester, 60% of the high school population indicate a preference for vocational education, but there are facilities to accommodate only 20% of those seeking training for employment. With a population of 28,000, Gloucester has an estimated heroin-addicted community of 250.

The catalyst of the *ad hoc* citizens' group was Alfred M. Duca, a sculptor and inventor of new metal-casting techniques and polymer paints. He involved dozens of young people in designing and executing large works of sculpture utilizing many skills and various materials. He helped young people create replicas of colonial hardware and pewter utensils, and involved them in restoration of cemeteries and old buildings. He found other members of the community who also "love their work" and enlisted them. The community resources included a local blacksmith who devised a portable furnace and taught young people how to cast objects of their own design. The director of the Massachusetts Horticultural Society began working with young people in landscaping and gardening, an outgrowth of a cemetery restoration project stimulated by a local history enthusiast.

In all these projects, the young people have ranged from hardcore addicts to students merely disenchanted with school because they felt they were not getting anything out of it. There was no segregation or identification of drug-users, and no coercion concerning participation. In the case of each individual, an attempt is made to develop a skill that leads to further skills with income potential.

One important aspect discovered by the community was that as such activities are successful in alleviating drug abuse, so are they useful in solving other problems. That realization enabled the group working with

drug-endangered young people to attract cooperation and support from other sources with other concerns. The project attracted interest and support from economic development agencies, the public schools, historical societies, arts and humanities councils, etc.

The program is multiple-funded, with a three year performance-dependent support grant from the New England Resource Center for Occupational Education, and a four-year performance-dependent renewable grant from the Office of the Handicapped, Division of Occupational Education of the Department of Education, Commonwealth of Massachusetts.

Other collaborative arrangements made by the *Careers in Change* project included the drug rehabilitation agency in Gloucester, and the guidance department of the high school, both of which refer project participants. The community action agency and the Neighborhood Youth Corps have cooperated on the economic development level, as well as developers of a Federalist Period waterfront site. The project provides the developers of Fisherman's Wharf with period hardware, wrought and cast-iron balconies and railings, period glass and signs, lamp-posts, granite posts, paving blocks, special outdoor tables, concrete benches, fixtures, fountains and sculpture. The developers intend to create space for fifteen street-level shops and will provide outlets for the youthful craftsmen associated with the project.

The Cemetery Restoration Project, begun in the summer of 1972, as an ongoing training site, has created an interest in the past as young people literally dig into colonial history in the burial ground. The young people have acquired specialized skills in repairing damaged tombstones and making reproductions in various media.

The Horticultural Unit has developed landscaping skills, understanding of land-use, and experience in maintaining a nursery for plant propagation and distribution.

Skills and experience growing out of the work projects led to the formation of a Grounds Development and Management Team, which has submitted a contract proposal to the Society for the Preservation of New England Antiquities for the development and management of the gardens and grounds of twelve historic homesites in the Cape Ann region.

PAPPY'S Power Plant

Phoenix Alternative Pursuits Programs for Youth, Office of City Manager; Mary Beth Collins, Drug Coordinator

[This project, which stemmed from NIMH's Alternative Pursuits Program, shows how the resources of a city agency, through imaginative leadership, can be used to inspire, coordinate and support innovative youth programs.]

We have entered into an energy crisis, a human energy crisis. Our young people, particularly our young adults, have an abundance of time to spend on what they want to do. However, this is sometimes painful. People are uncertain about what they want to do. The result of this has been the channeling of energies into activities which are often destructive. When the use of chemicals is involved, these energies may be actively destructive or completely passive. However, if they use life and the resources around them, these energies can go into good and great activities. This is what PAPPY'S Power Plant is all about.

Turned on to life, geared up to go, young adults need a place through which to channel their energies, from which to receive guidance, learn how to open doors, learn what to do with this energy. They need expertise. They need resources and "how to's."

Phoenix saw this need and did something. We did PAPPY—Phoenix Alternative Pursuits Programs for Youth. PAPPY evolved as an answer to repeated requests for help in finding ways to do things, made to the City Drug Abuse Control Coordinator's Office. This office, under the direct responsibility of the City Manager, received these requests from young people either on the fringe of, in, or out of the drug world.

We found that efforts seeking tools for expression fell into three different categories. First, there were the movements such as "Save the Phoenix Mountains," Bike Paths, and various other ecological projects—in other

words, "The Causes." Then, there were the economic projects, the money makers, such as the Bug Line. Then there were the recreational programs such as the development of concerts in the parks, art shows and river floats. Initially, a small project, the kind that could be handled over a weekend, was the first attempted.

Whatever the project, a leader had to be involved. He or she would pull in a staff of three or four to make all the plans. They would sign up others for the actual day of the project. In the City's offices, they were allowed to use the telephone; they were allowed to use a limited amount of office supplies; and they were allowed to use a limited number of copies of various directives. The workers are unpaid, but rewarded at the end of each project either with a picnic or a party of some kind. Through these initial short projects, two prime components started to appear. These projects gave the individual a chance to express his own personal identity; they gave the individual a chance for involvement and development of his own communication skills with other individuals, and they gave the individual a chance for his own personal expression.

These short projects seemed to spark something. Young people were coming in and saying, "What else can we do?"—"When is the next project?" and were being answered, "What are you interested in doing," and "What do you want to get into?" And an idea emerged that this could work into an effective prevention program.

Within City Government itself are myriad resources such as budget, legal, zoning, public information specialists, etc. Within their immediate contacts are service agencies of all kinds. Certain needs and certain voids appeared which had to be met. A pattern of "banks" emerged.

The resources of the City were divided between the "bank" of expertise and the "bank" of objects. The "bank" of training and the "bank" of knowledge represented unmet needs of the community. They were thus priority areas of concern.

Within the community college system were various core programs aimed at needs for paraprofessional personnel. Some of these met some of the needs of the drug agencies, but none answered the total need of the young people who wanted to be involved—involved in helping people.

An advisory committee was formed by the community college administrative staff, made up of agency representatives. A survey of possible job placements for trainees and graduates was completed. The result was beyond expectations. From the roughly 50 programs contacted came commitments for field placements from all and promises of over 100 jobs. The next procedure is to carry the plan through the many review committees to final approval and accreditation by the State Board of Regents.

The bank of knowledge needed a place, a physical setting within which it could store and distribute all kinds of materials having to do with drug abuse control. The Central Public Library was chosen. The staff was appointed. The National Clearinghouse for Drug Abuse Information promised help in the form of training and materials, if setting and staff were made available. The State Plan called for the creation of a State Information Center; and all ideas melded into the present DRACON (Drug Abuse Communications Network) Center. Through the use of our State Library System, the Center's materials can be sent Statewide. Through the use of a computer terminal, the Center is tied to the National Clearinghouse Computer and its over 200,000 items. It also serves as a source for further information to go into the computer. We now had two active banks—one organizing and polishing service workers, and another ready with instructional and informational materials for use when needed—two energy centers capable of making that meaningful, constructive living a bit easier to achieve.

The two other banks are evolving. One is the bank of expertise. Through using Urban Corps interns, a complete inventory of all service agencies in our City's areas was made. The services were divided into 10 categories and then placed by means of different colored dots on maps to show the areas which may need further work, as well as areas of duplica-

tion. A file index according to category and another according to alphabet were made. The index allowed for constant revision, a factor we considered in organizing this effort. Next to be placed in this bank will be those persons willing to help—willing to give a share of their time—starting with those who have already aided in some of the projects.

Finally, we are forming the bank of objects, such as where to get a bus for outings, trucks to move things, food for hungry people who are working on projects, lodging, stages and sound systems for concerts, tubes for river floats, etc.

PAPPY thus has the four banks and is open for business.

In starting the small projects, we focused on a variety of areas. By using our Urban Corps interns we established summer yoga lessons in the parks.

This requires the following procedures:

1. To receive Recreation Department approval
2. To contact separate recreation leaders and to schedule the event at their particular areas.
3. To develop some publicity.

The next small project was parks concerts. This too required a set of procedures as follows:

1. Getting approval of the Parks Board
2. Contacting the recreation leaders
3. Signing up various local groups, bands, etc.
4. Finding a stage
5. Borrowing a sound system
6. Providing a minimal amount of publicity in the neighborhood
7. Signing up local young people to aid the police in serving as marshals

PAPPY also helps in other ways, such as a referral resource in emergency counseling, in coordination of all young adult activities including some work with other youth programs in the Valley, particularly when they are to be involved in big highway cleanups, bike path rallies, large concerts, and bazaars in the parks.

Earlier this summer, PAPPY felt we had really gotten our feet wet, and we went BIG!

An Urban Corps interr working in the Drug Coordinator's Office read an article in a magazine on a "Bug Line"—a free shuttle bus service for college students in San Diego, California. Contacts were made—a survey was taken as to the most likely route for such a shuttle bus service in Phoenix and over to the University in Tempe. The University granted assistance.

Because it was a youth activity (and an interesting one at that) the City paid a small consultant fee in order to enable the Urban Corps intern, and another college student, to do an on-the-spot research of the San Diego Bug Line.

And now, City departments really came into play. The City's Transit System helped with routes in order to avoid duplication. The City's main Maintenance Department aided in establishing ways and means of getting repair services. The City's Budget and Research Department helped with their budget. The City's Public Information office helped with contacts to artists and public relations firms. The City's Legal Department helped in guiding through the licensing and signing ordinance requirements. The City's Police Department aided by describing its problems with hitchhikers.

Private industry had its input. A local bank helped with contacts for prime financing through their Economic Development Department. The leading outdoor advertising company helped with possible problems and stumbling blocks on prices, types of signs, etc. Advertising agencies loaned books on advertising. The concept caught the imagination of many. A stereo set was even donated for the bus, and carpeting was provided at an extremely low cost.

Through enlisting the aid of the student body president at Arizona State University, office space on the University grounds itself is being obtained at a nominal cost. The beauty of the entire project is that it is youth-initiated, for youth, with youth and by youth, utilizing resources available in our community.

Out of these beginnings have come some very interesting developments.

Our Police Department, although already

working along these lines through young police trainee programs, ride-along programs and other community relations ventures, has come to understand and respect the value of peer persuasion in certain crowd situations and has been willing to work with young adults, in providing maintenance of order at concerts and other gatherings.

Our business community has learned that young adults can, are willing to, and will thoroughly develop a project, taking one thing at a time and going from point one to another to achieve their objective. They will use given advice and will recognize and praise donated assistance.

The financial institutions are discovering that young people have a very deep sense of responsibility and are willing and anxious to work closely with the institutions in learning about money management.

Although we are only months old, guidelines have been developed.

1. The "Power Plant" is a center where young adults are comfortable.
2. Two types of personalities should be evident—the experts and the young adults.

The experts or ombudsmen should be fully understanding of their roles as resource people willing to accept this role without any sort of control or direct guidance. The young people who take part in this type of energy center should recognize that this is a resource, not just a place to escape from guilt, but a place where they can get help in making their dreams a reality.

What is described above is one form of power plant—one way to mobilize a community and its resources. What is needed is an individual or small group willing to take the time to put in the effort to dig out those individuals and groups who will help, not to the point of exhaustion, but to the point of personal fulfillment. In this way, this is a two-way road.

The power plant could start out as simply as a phone-answering service made available through the efforts of one "shut in," or one city official, or one worker in a service agency.

The power plant could be a place to which people could come and get help in making their dreams realities, staffed with ombudsmen, knowledgeable about what is going on in their community.

The power plant could be a network of places, each one fitting the needs of their particular community area, providing not only knowledge about resources which could be used to do things, but also referrals for assistance in problem solving of a wide variety.

It is up to the community what kind of "power plant" it cares to develop. Beautifully, it takes one person to get it started.

CHAPTER V

A Resource Directory With Bibliographic Notes

It was not our intention to provide a complete directory of resources of relevance but somehow the list kept growing. The entries are partly bibliographic, and the decision to combine a directory with a bibliography presented problems of organization. The choice of a geographic arrangement seemed a useful way out of the dilemma.

Of course, no list is ever complete, up-to-date, or fully balanced. The age of mobility and rapid social change diminishes the shelf-life of any directory. Many of the entries also suffer another handicap: they are minimally funded, non-profit, and themselves at the mercy of budget cuts, inflation, and other economic vicissitudes. The amount of assistance that any one group or organization can give is therefore limited. Much of the information listed is free.

Perhaps the best purpose this chapter can serve is as an incentive for communities to develop their own resource and information networks.

Whether the initiative is taken at the city hall level, or in a grass roots collaborative, such an information exchange can be built around the resources available in libraries, the media, universities, community colleges and Boards of Education, museums, churches, social and public service agencies, public and private, and businesses. The same kind of pooling of resources can be arranged for hardware as well as information.

As most of the early success stories in the search for alternatives attest, communities are richer in resources than were dreamed possible until somebody started taking an inventory of the possibilities, as well as the problems.

The listings in the Resource Directory and Bibliography are not alphabetical. Instead, they are grouped into three categories reflecting the number of entries in this collection. The categories, as determined by this criterion, include Mega-States, Midi-States, and Mini-States.

The Mega-States amount to five: California, District of Columbia, Illinois, Massachusetts, and New York.

The Midi-States are Maryland, Ohio, Pennsylvania, Virginia, and Wisconsin.

The remaining States, the Mini-States, include Alabama, Arizona, Colorado, Connecticut, Florida, Georgia, Indiana, Iowa, Kentucky, Louisiana, Michigan, Minnesota, Montana, New Jersey, North Carolina, Oregon, Tennessee, Texas, Utah, Vermont, and Washington. Canada also is included in this category.

CALIFORNIA

Alternatives Journal
Newsletter of the Alternative Culture
P. O. Box 36604
Los Angeles, Calif. 90036
Richard Fairfield, Editor.

Association for Humanistic Psychology
416 Hoffman
San Francisco, Calif. 94114
Newsletter: *AHP Newsletter*, Norma R. Lyman and Carol Guion, Editors.
The Journal of Humanistic Psychology, published twice a year, spring and fall, $6.50 per year Thomas C. Greening, Editor.
School List, by Walter Bougere, is limited to degree-granting institutions with humanistic orientation, organized by States.
AHP holds an annual conference, publishes a list of growth centers, and sponsors a book-ordering service for the purchase of books, tapes, and films.

Berkeley Center for Human Interaction
1820 Scenic Ave.
Berkeley, Calif. 94709

Big Rock Candy Mountain
1115 Merrill St.
Menlo Park, Calif. 94024
Published by the Portola Institute, $8 a year.

Bridge Back
6723 South Avalon Blvd.
Los Angeles, Calif. 90003
Roy Evans, Founder and Executive Director.
A community program organized by ex-drug dependent persons to provide supportive services to drug dependent persons, ex-offenders, and hard-core unemployed. Hotline, 24-hour telephone crisis intervention and information service, detoxification, residential live-in, 90-day temporary housing. Uses community resources (medical, legal, psychiatric) in referrals. Development center, discussion groups 3 nights weekly. Will share knowledge in areas of discussion groups (rap sessions), outreach, residential settings, etc.

Center for Studies of the Person
1125 Torrey Pines Rd.
La Jolla, Calif. 92037
David Meador, Director

Center for the Study of Social Policy
Stanford Research Institute
Menlo Park, Calif. 94025
Willis W. Harman, Director

Committee on Alternatives to Drugs
P. O. Box 851
Berkeley, Calif.
Contact: Lori Granit, Administrative coordinator.
Formerly Committee for Psychedelic Drug Information.
Publications: *A Guide on Programs and Policies*

Coronado United School District
Coronado Plan for Preventive Drug Abuse Education
706 Sixth St.
Coronado, Calif. 92118
Contact: Dr. Marvin L. Bensley
The approach developed in the Coronado Plan is now in use in some 30 States. Basically a values-oriented approach to the prevention of high risk behaviors, the K–12 curriculum guide is free to districts wishing to adopt or adapt the program. The Coronado Unified School District budgeted approximately $5 per pupil per year to implement the program, which included Coordination/Administration, Inservice Training of Teachers, Research and Evaluation, Instructional Materials, and Development of Teacher Guides.
Herbert O. Brayer, former coordinator of the Coronado program, is now Coordinator of the Orange County Drug Abuse Prevention Education Program, 1250 South Grand Ave., Santa Ana, Calif. 92705. In addition to materials available from Dr. Bensley, Dr. Brayer can provide a series of information materials, called "Overheads Plus."

Educators Assistance Institute
Subsidiary of System Development Corporation
9841 Airport Blvd.
Los Angeles, Calif. 90045
Special resource packages:
Risk Taking Attitude-Values Inventory
Pictorial Inventory of Careers
Priority Counseling Survey
Career Decision-Making

Effectiveness Training Associates
110 So. Euclid Ave.
Pasadena, Calif. 91101
Dr. Thomas Gordon, Director
Training workshops offer three basic courses: Parent Effectiveness Training; Teacher Effectiveness Training, and Leader Effectiveness Training. System is basically an approach to dealing with problems honestly.
Parent Effectiveness Training, by Thomas Gordon, Peter H. Wyden Publishers, 750 Third Ave., New York, N. Y. 10017. $6.95.

Esalen Institute
1776 Union St.
San Francisco, Calif. 94123
Michael Murphy; David Baar
Esalen Catalog, $2. a year lists programs, biographies of leaders and news.
Big Sur: Richard Price; Ken Price

Fearon Publishers
Lear Siegler, Inc.
Education Division
6 Davis Drive
Belmont, Calif. 94002
Selected Free Materials for Classroom Teachers, 1972-73, by Ruth Aubrey. (Includes suggestions for uses of the materials, and tips on how to utilize local resources.) $2.

Friends of the Earth
529 Commercial St.
San Francisco, Calif.
Contact: David Brower
Monthly magazine, *Not Man Apart*, $5. a year.

International Society for General Semantics
P. O. Box 2469
San Francisco, Calif. 94126
Catalog of books and teaching aids on semantics and communication. (They also have a 20¢ version

of the *Uncritical Inference* Test designed to test ability to reach logical conclusions.)

The John F. Kennedy University
Institute for Drug Abuse Education and Research
Martinez, Calif.
Allan Y. Cohen, Director
Eric Schaps, Associate Director

Learning—The Magazine for Creative Teaching
Education Today Co. Inc.
530 University Ave.
Palo Alto, Calif. 94301
A new and useful monthly (9 issues, $10.) will interest alternative-seekers. The May, 1973 issue contains a page of free or low-cost resources, an article on "exploring and exploiting your community," "Money—you can get it," and helpful hints for utilizing volunteers.

Manas Publishing Co.
P. O. Box 32112
El Sereno Station
Los Angeles, Calif. 90032
The word "manas" comes from a common root suggesting "man" or "the thinker." The journal is concerned with the principles which move world society on its present course, and with search for contrasting principles that may be capable of supporting intelligent idealism under conditions of life in this century. Three sample copies will be sent without charge. Rates are $5 a year, 2 years $8, and 3 years $12. Highly recommended for committed activists who like to think, and to keep in touch with the best minds of these and olden times.

Meditation Research Information Exchange
Beverly Timmons, Coordinator
Langley Porter Institute
401 Parnassus Ave.
San Francisco, Calif. 94122
(For a comprehensive bibliography of meditation research, write to the above.)

National Center for the Exploration
of Human Potential
976 Chalcedony St.
San Diego, Calif. 92109
Herbert Otto, chairman. Series of courses, workshops, and training materials. Brochure and publications list available.
Trainer's Manual, The Group Facilitator Training Program, by Dr. A. J. Lewis, Martin L. Seldman, Ph.D., and Herbert A. Otto, Ph.D., $1.75, plus $.50 postage and handling.

National Press Books
850 Hansen Way
Palo Alto, California 94303
Organizational Development in Schools, edited by Richard A. Schmuck, and Matthew B. Miles. (Improving schools by developing their abilities to act as self-renewing networks of people.)

"One" Warehouse Co-op
1380 Howard St.
San Francisco, Calif. 94103
Contact: Ralph Scott, Mary B. Janowitz
An abandoned warehouse converted to a co-op, includes about 60 organizations using space—studios for sculptors and painters, craftsmen. It also houses fully equipped television and radio studios, film, photo and processing labs; a computerized data bank, experimental school, a professionally-manned clinic. "One" is the senior member of a loose network of similar warehouse projects in San Francisco and the East Bay.

Pennant Educational Materials
P. O. Box 20633
San Diego, Calif. 92190
Published *Valuing in the Family, A Workshop Guide for Parents*, by Herbert O. Brayer and Zella W. Cleary, $3.95.

Project Community
2717 Hearst Ave.
Berkeley, Calif.
William F. Soskin, Project Director
Interim Report, *Children of "The Good Life."* "The Origins of Project Community: Innovating a Social Institution for Adolescents," by William F. Soskin, Neil W. Ross, Sheldon J. Korchin, in *Seminars in Psychiatry*, III:2, May, 1971.

San Francisco Dancers' Workshop
321 Divisadero St.
San Francisco, Calif. 94117
Ann Halprin, Director
Creating collectively through rituals and dance.

Simulation/Gaming/News
Box 8899
Stanford, Calif. 94305
5 issues a year, $3., a tabloid-size publication for novices and pros. Intended to put people in touch with each other and with other information sources.

Simulation in the Service of Society
The Society for Computer Simulation
Box 2228
La Jolla, Calif. 92037
John McLeod, Editor, a monthly newsletter on social problem-oriented computer simulation. $9 a year, two sample issues free.

University of California at San Diego
San Diego, Calif.
A college level course on "America and the Future of Man" was developed and tested, and will be printed in at least 55 newspapers in September, 1973. The course consists of 20 lectures by a variety of scholars. Readers may affiliate with a college to take examinations on the material for college credit. Idea is to reach the person turned off by school, but interested in learning on his own. Funded by the National Endowment for the Humanities. Caleb A. Lewis is project director.

Vocations for Social Change
4911 Telegraph Ave.
Oakland, Calif. 94609
Magazine, *Workforce*, $10 a year, serves as a clearinghouse for radical change projects in this country. Formed in 1967 to help overcome the dichotomy between one's "life" and one's "work," VSC first focused most strongly on alternative institutions trying to meet people's needs rather than make money. Now aims toward helping the bulk of people working within and challenging the mainstream institutions. "As important as changing these institutions, though less often discussed, is the need to apply our goals in our own lives. If

we are to create any type of better society, we must learn now to stop stereotyping and categorizing people . . . and to resist the elitism and competitiveness that have been taught to us." VSC operates as a small, living and working collective, making decisions by consensus, sharing office and household duties equally, and working to share skills and knowledge so as to function without a hierarchy.

Whole Earth Truck Store
558 Santa Cruz Ave.
Menlo Park, Calif. 94025
The Portola Institute, which funded Whole Earth Catalog and Big Rock Candy Mountain, has published also *Deschooling, Deconditioning*, edited by Cliff Trolin and Johanna Putnoi. A 64-page newspaper size item, it contains descriptions of learning exchanges such as Pacific High School's Apprenticeship Program, Evanston's Learning Exchange, Baltimore's Openings Networks, Philadelphia's Parkway School, the Wilderness School, and the Learning Resources Exchange of St. Louis. $2.75.

The Wright Institute
2728 Durant Ave.
Berkeley, California
A Journal/Newsletter of Community Involvement for Social change.

Youth Resources, Inc.
The Questers Project
Box 4166
Palm Springs, Calif. 92234
Paul J. Marks, A New Community—Format for Health, Contentment, Security.
Creative plan adapted from Hunza villages . . . a way for Americans to attain the "integral environment."

Zephyros Education Exchange
1201 Stanyan St.
San Francisco, Calif. 94117
Membership, $10 a year brings a copy of "Your City Has Been Kidnapped," and a series of "deschool primers," suggestions and activities for ways to enjoy learning. Zephyros is an educational co-op of teachers, parents, toymakers, and students.

Dr. Beatrix A. Hamburg
Department of Psychiatry
Stanford University Medical Center
Stanford, Calif. 94305
Reprints available of "Peer Counseling in the Secondary Schools: A Community Mental Health Project for Youth," *American Journal of Orthopsychiatry*, (42)4, July 1972. The article by Dr. Hamburg and Barbara B. Varenhorst, Consulting Psychology, Palo Alto Unified School District, reports on a peer counseling program that trained high school and junior high school students to help other students with personal problems or situational stress. Training was provided in small groups in weekly sessions, covering behavioral principles, issues of relevance to adolescents. Supervised practical experience was gained by the students who completed the program (155 out of 162 who entered training.)

Western Behavioral Sciences Institute
1150 Silverado
La Jolla, Calif. 92037
SIMILE II—catalog of games and simulations developed at the Institute, P. O. Box 1023, La Jolla, Calif. 92037.
SIMILE II will review games and simulations for publication, primarily for classroom use. Send brief descriptions in general terms. If it appears to be something they may publish, you will be asked to submit simulation via registered mail.

DISTRICT OF COLUMBIA

Action on Safety and Health
(ASH)
2000 H. St. N. W. Room 301
Washington, D. C. 20006
John F. Banzhaf III, Executive Director
Formerly *Action on Smoking and Health*, founded by the man who brought us anti-cigarette commercials on television, this non-profit action group, mainly young lawyers and law students, have broadened their efforts to include pressure on regulatory agencies and television networks to reduce violence and deceptive advertising on television.

America the Beautiful Fund
219 Shoreham Building
Washington, D. C. 20005
Funds small beautification projects.

American Association for the Advancement of Science
1515 Massachusetts Ave. N. W.
Washington, D. C. 20005
Publications: *Science*, weekly, now combined with *The Scientific Monthly*. $20 per year; AAAS Bulletin; *Science for Society, A Bibliography*, Third Edition, 1972, by Howard T. Bausum.

The American Association for Health, Physical Education and Recreation
1201 Sixteenth St. N. W.
Washington, D. C. 20036
Leisure and the Quality of Life, by Edwin J. Staley and Norman P. Miller. $6.95.

American Personnel and Guidance Association
1607 New Hampshire Ave. N. W.
Washington, D. C. 20009
Publications Sales Dept.
Directory of Counseling Services. $3. Describes 384 U. S. services and agencies, types of counseling, fees, directors, staff.
The Personnel and Guidance Journal, monthly, $20 a year, to non-members. (The May, 1973 issue Vol. 51, No. 9, "Psychological Education: A Prime Function to the Counselor," includes an introduction to the field, conceptual models, techniques, programmatic approaches and social applications. It contains an article by Norma B. Gluckstern, "Training Parents as Drug Counselors in the Community.")

APA Clearinghouse on Precollege Psychology and Behavioral Science
1200 Seventeenth St. N.W.
Washington, D. C. 20036
Newsletter, *Periodically*, subscriptions free upon request. Margo Johnson, Editor.
The Clearinghouse gathers and disseminates infor-

mation on the teaching of psychology at the secondary school level and the teaching of behavioral sciences at the elementary school level.
Advisory Board: Delbert G. Eberhardt, Robert M. Gagne, Robert Koff, Barbara Ellis Long and Henry S. Pennypacker.

Archives of Institutional Change
3233 P. St. N. W.
Washington, D. C. 20007
Publishes *Prometheus*.
Kathleen S. Paasch, Editor, *Learning Resources Beyond the Campus: Improving Educational Opportunities Through Institutional Change*.

Association for Childhood Education International
3615 Wisconsin Ave. N. W.
Washington, D. C. 20016
Journal, *Childhood Education*, $12 regular membership, $4 students.
Catalog of publications available.

Association of Voluntary Action Scholars
Rm. 202, 1785 Massachusetts Ave. N. W.
Washington, D. C. 20005
AVAS is an autonomous interdisciplinary and interprofessional association of scholars and professionals interested in and/or engaged in research, scholarship, or programs related to voluntary action in any of its many forms, i.e., "all kinds of non-coerced human behavior, collective or individual, that is engaged in because of commitment to values other than direct, immediate remuneration." AVAS attempts to foster the dissemination and application of social science knowledge about voluntary action in order to enhance the quality of life and the general welfare of mankind.
Publication: *The Journal of Voluntary Action Research*. David Horton Smith, Center for a Voluntary Society, is Editor.

Center for Educational Reform
2115 S. St. N. W.
Washington, D. C. 20008
A clearinghouse for people interested in educational and social change.
Publications: *EdCentric*, a monthly magazine of educational change which links those issues with other movements to change America. $5 for one year, 10 issues.
Source Catalog: a descriptive directory of projects at all levels of social change. (See Source, Inc., for Source Catalog information.)
Directory of Free Universities and Experimental Colleges, updated periodically, $.50.

Center for a Voluntary Society
1785 Massachusetts Ave.
Washington, D. C. 20036
John Dixon, Director. Jan Margolis, Information.
Publications: *Journal of Voluntary Action Research*
Journal of Current Social Issues
Booklet: *Citizen Action—Vital Force for Change*
Training programs and seminars to increase skills of volunteers in shaping local and national policies.
Evaluation Bibliography, $.50.

Children's Defense Fund
1763 R. St. N. W.
Washington, D. C. 20009
A new national children's rights project with the mission to seek reforms in the education, classification, treatment and care of children by both public and private institutions.
Main offices in Washington, D. C., and Cambridge, Mass., with field representatives in Denver, New York City, Ann Arbor, Mich. Brochure available. Newsletter planned. Contact William Smith, at above address.

Common Cause
2030 M. Street, N. W.
Washington, D. C. 20036
John Gardner, Chairman.
A citizens' lobby, $15 annual dues. Newsletter, *Report from Washington*, 10 issues a year.

Day Care and Child Development Council of America, Inc.
1401 K. St. N. W.
Washington, D. C. 20005
Executive Director: Ted Taylor
President: John Niemeyer
Newsletter, monthly, *Voice for Children*.

Drug Abuse Council
1828 L. St. N. W.
Washington, D. C. 20036
Thomas E. Bryant, M. D., President
Bethuel M. Webster, Chairman
Private non-profit organization created by a consortium of foundations to provide an independent source of information, policy evaluation and research funding in the field of non-medical drug use and drug abuse. Does not fund State and local programs on an operational basis. Projects include: (1) Analysis of Public and Social Policies; (2) Analysis of the Premises of Public Policies; (3) Analysis of the Consequences of Selected Policies and Programs; (4) Information Activities (Assistance in finding sources of funds, handbook series and newsletters); (5) Continuing investigation and exploration of new ideas in education, media effectiveness and new medical directions.

Gryphon House
A Divison of Maya Enterprises
1313 Connecticut Ave.
Washington, D. C. 20036
Published series on Contributions of Behavioral Science to Instructional Technology, by the National Special Media Institutes. *The Affective Domain: A Resource Book for Media Specialists*, $4.95.

High School Student Information Center
1010 Wisconsin Ave. N. W.
Washington, D. C. 20007
Newsletter on student rights. Also serves as clearinghouse for high school students.

Mid-Atlantic Training Committee, Inc.
1500 Massachusetts Ave. N. W.
Suite 325
Washington, D. C. 20005
John Denham, Director
A non-profit cooperative of educators, group facilitators, organization development consultants and

training advisers, serving the area between New York and North Carolina. In addition to scheduled programs in human relations training and basic skills, consultative services and custom-designed programs may be arranged. Individual and corporate membership. Brochure and current schedules available upon request.

National Association of Social Workers
15th and H Sts., N. W.
Washington, D. C.

Works with other coalitions to strengthen community health centers and other social programs. A revised manual on how to influence decision-makers will be available at $5.30.

National Center for Voluntary Action (NCVA)
1625 Massachusetts Ave., N. W.
Washington, D. C. 20036

The NCVA is a nongovernmental, nonprofit organization which promotes and supports volunteers and voluntary efforts nationwide. Its work includes assisting communities in development of local Voluntary Action Centers; providing data on voluntary efforts through its Clearinghouse; and sponsoring the annual National Volunteer Awards. Newsletter, *Voluntary Action News*, free upon request.

George Romney, Chairman.

A book, *Helping the Volunteer Get Started: The Role of the Volunteer Center*, is available from NCVA, $1. It is designed for the new or struggling volunteer center with little experience in operational details.

National Coordinating Council on Drug Education
1211 Connecticut Ave. N. W., Suite 212
Washington, D. C. 20036

Paul Perito, President
Gail Krughoff, Editor, *National Drug Reporter*, $9 a year.

National Education Association
1201 16th St. N. W.
Washington, D. C. 20036

Task Force on Drug Education, Robert Luke, Chairman
Publications-Sales Section 102:
Alternative High Schools: Some Pioneer Programs (#1) ERS Circular No. 4, 1972. Brief descriptions of 47 alternative high school systems during 1971-72, with bibliography, 56 pp. No. 219-21514, Educational Research Service.
Cable for the Voiceless (#2). Cassette tape of May 1972 Publi-Cable Seminar in Washington, D. C. by Tony Brown, Dean of Howard University's School of Communications. Publi-Cable is a coalition of 200 individuals representing 60 national organizations concerned with access to existing and future cable TV channels, $9. 388-11968, NEA Publishing.
The Wired City and Those Careless Promises (#11). Cassette tape of keynote speech by Fred W. Friendly at the above seminar, $9. 388-11970.

National League of Cities
U.S. Conference of Mayors
1612 K. St. N. W.
Washington, D. C. 20006

Information on Federal Aid to Local Government.

National Planning Association
1606 New Hampshire Ave. N. W.
Washington, D. C. 20009

Clash of Culture: Management in an Age of Changing Values, by Carl H. Madden. Report Number 133, October, 1972. $2.50.

National Urban League, Inc.
733 Fifteenth St. N. W., Suite 1020
Washington, D. C. 20005

Interim Report, *Assessment of Adequacy of Drug Abuse Programs in Selected Inner-City Areas*, October, 1972. Prepared by Research Department.

Potomac Associates
1707 L. St. N. W.
Washington, D. C. 20036

Non-partisan research and analysis organization which seeks to encourage lively inquiry into critical issues of public policy.
Published *U. S. Health Care: What's Wrong and What's Right*, by Stephen P. Strickland, $2.45.

Public Citizen, Inc.
P. O. Box 19404
Washington, D. C. 20036

Founded by Ralph Nader, $15 annual dues support such groups as:
Tax Reform Research Group
733 15th St. N. W.
Washington, D. C. 20005
Health Research Group; Retired Professionals Action Group; Citizen Action Group; and Litigation Group, all at
2000 P. St. N. W.
Washington, D. C. 20036
Center for the Study of Responsive Law
P. O. Box 19367, N. W.
Washington, D. C. 20036
(publishes research reports from the above study groups)

Source, Inc.
P. O. Box 21066
Washington, D. C. 20009

Source Catalog No. 1—Communications. 120 pp. $1.75. 1972.
Source Catalog No. 2—Communities/Housing. 255 pp. $2.95. 1972. Chicago: Swallow Press
Source Catalog No. 3—Communities/Design. 1973.
Source Catalog No. 4—Communities/Control. 1973.
The Source catalogs are organizing tools, and guides to groups engaged in community actions and projects to encourage creative working relationships among people.

The Coalition for Human Needs and Budget Priorities
1717 Massachusetts Ave. N. W.
Suite 403
Washington, D. C. 20036

Henry Maier, Chairman; Barbara Williams, Executive Director.
An alliance of more than 100 groups, religious, unions, health associations, education groups, social workers, and individuals, with its main job the re-writing of the Federal budget. Weekly newsletter and information about local membership. Volunteers and contributions needed.

League of Women Voters
1730 M. St. N. W.
Washington, D. C. 20036
Kit, *How To Be Politically Effective*, $3. Includes an action handbook.
When You Write to Washington: A Guide to Citizen Action, 35¢.

Cable Television Information Center
2100 M. St. N. W.
Washington, D. C. 20037
Attention: Information Group
W. Bowman Cutter, Executive Director
CTIC publications include the loose-leaf *Publications Service*, continually updated for decision-makers responsible for cable television. $25, and *Cable Television: Options for Jacksonville*, 2 vols. 318 pp. $15.

Corporation for Public Broadcasting
888 16th St. N. W.
Washington, D. C. 20006
A nonprofit, nongovernment corporation established by Congress to promote and finance the development of noncommercial radio and television.

Public Broadcasting Service
485 L'Enfant Plaza, S. W.
Washington, D. C. 20024
New York Office: 1345 Avenue of the Americas
New York, New York 10019
PBS is a private, nonprofit corporation chartered in Washington, D. C. to select and promote programs and distribute them to noncommercial TV stations across the country.

D.C. Federal Agencies

National Institute of Mental Health
(See MARYLAND)

Action
806 Connecticut Avenue, N. W.
Washington, D. C. 20525
Agency includes Peace Corps, Vista, Older Americans Volunteer Programs.

Department of Justice
1405 Eye Street, N. W.
Washington, D. C. 20537
Contact: Drug Enforcement Administration, Preventive Programs Section, Dr. John Langer, chief.

Federal Communications Commission
1919 N Street, N. W.
Washington, D. C. 20036

Law Enforcement Assistance Administration
633 Indiana Avenue, N. W.
Washington, D. C. 20530

National Audiovisual Center
General Services Administration
Washington, D. C. 20405
Depository of Government agency films and filmstrips. Write for catalog. Prints for rent and for sale.

Office of Education
400 Maryland Avenue, S. W.
Washington, D. C. 20202
Contact: Dr. Helen Nowlis
Director of Drug Education

Office of Child Development
Project Head Start
Department of Health, Education, and Welfare
P. O. Box 1182
Washington, D. C. 20013
Beautiful Junk, by Diane Warner and Jeanne Quill. Free. Ideas for using common community and home materials for arts, crafts and construction in classrooms.

National Endowment for the Arts
Washington, D. C. 20506
Information Contacts: Director for Architecture and Environmental Arts Program.
A Federal agency authorized by the National Foundation on the Arts and Humanities to provide grants for projects, including research, in architecture, landscape architecture and environmental design.
Information Contacts: Director for Education Programs, for information on grants for special innovative projects in Arts education. Director for Dance Programs, for information about grants to assist dancers, choreographers and dance organizations in the creation of new works, touring, workshops, criticism, management, national services, and dance films.
Director of Music Programs, for information on grants to assist musicians and professional music institutions.

National Endowment for the Humanities
806 15th St. N. W.
Washington, D. C. 20506
Youth grants, fellowships, stipends and summer seminar grants totaled $4.7 million for 1973-74.
Dr. Ronald Berman, Chairman.
Contact: Darrel deChaby
Edythe Robertson
The program's purpose is to help humanists who have completed their professional training to develop their abilities as teachers, scholars, writers and interpreters of the humanities. The term "humanities" includes, but is not limited to, the study of: language and linguistics, literature, history, jurisprudence, philosophy, archeology, comparative religion, ethics, arts (criticism, theory and practice), those aspects of the social sciences which have humanistic content and employ humanistic methods, and the study and application of the humanities to the human environment with particular relevance of the humanities to the current conditions of national life.

Office of Child Development/Children's Bureau
Newsletter: *Advocacy for Children*
Miss Jean Reynolds
National Center for Child Advocacy
Children's Bureau, OCD
Box 1182
Washington, D. C. 20013

Office of Consumer Affairs
Executive Office of the President
Washington, D. C. 20506
Virginia H. Knauer, Director
Guide to Federal Consumer Services, $1. (Superintendent of Documents, U. S. Government Printing Office.)

Superintendent of Documents
U. S. Government Printing Office
Division of Public Documents
Washington, D. C. 20402

Monthly Catalog, $7 a year.

Research in Education, $21 a year.

Human Needs, $3.50 a year. Provides coverage of all Federally supported social and rehabilitation services (child care, aging, delinquency prevention, welfare, vocational rehabilitation, etc. Lists career openings in State and local agencies and quarterly regional editions.)

Catalog of Federal Domestic Assistance, $7.25

Catalog of HEW Assistance Providing Financial Support and Services to States, Communities, Organizations, and Individuals.

Youth Development and Delinquency Prevention Administration
HEW South, Room 2311
Washington, D. C.

Contact Dave West and Izanne Leonard, Youth Development Branch. Newsletter, *Follow Up*, a service to young people and adults interested and involved in promoting youth participation in the programs and services which affect young people; information about youth-run and youth-initiated programs which could serve as models for others. Social and Rehabilitation Service: Pamphlet, *Delinquency Prevention Through Youth Development*, takes a fresh look at present public policies for dealing wtih youthful deviance, and presents an emerging strategy for helping the nation's youth, DHEW Pub. No. (SRS) 72-26013, and *Better Ways to Help Youth: Three Youth Services Systems*, Pub. No. (SRS) 73-26017. $.55, Superintendent of Documents.

ILLINOIS

Alternatives, Inc.
2550 West Peterson Ave.
Chicago, Ill. 60659

A program to mobilize and train adolescent leaders from three communities on the north side of Chicago to develop their own alternatives to drugs. Also provides emergency and longer-term services and works to re-orient the services of community institutions to be more responsive to needs of the young.

Argus Communications
7440 North Natchez Ave.
Niles, Ill. 60648

Media in Value Education—A Critical Guide, by Jeffrey Schrank, $4.95. Good reference for teachers doing work in humanistic and religious education, with particular emphasis on value clarification. Summarizes about 100 films useful in teaching value education, with suggested questions for discussion.

Warm World, 1973 catalog, free, reproduces miniature posters of the series, and other materials. (The catalog itself can serve as a classroom or group catalyst or exercise in communication or value clarification.)

The Center for Curriculum Design
823 Foster Street
Evanston, Ill. 60202

Noel McInnis, Director.

An excellent resource book, *Somewhere Else:* A Living-Learning Catalog, with an introduction by John Holt, developed by the Center, is available from Swallow Press, Inc. 1128 Wabash Ave, Chicago, Ill. 60605. Single copy orders may be ordered from the Center, $3.25 postpaid.

Other materials, presentations, consultations, and networking services are designed for educators, organizations and civic groups concerned with preserving and rekindling in young people the enthusiasm for learning and for themselves which they have in their early years. Also methods of developing alternatives within and to the school experience, and imparting whole-earth perspectives on the human/environmental conditions. Watch for Donald B. Benson's "A Design for a World University," and "Guidebook to the Universe," works in progress, based on the assumption that learning rather than toil will be the primary human activity from now on.

Church of the Brethren Laboratory Learning Program
1451 Dundee Ave.
Elgin, Ill. 60120

Counter Culture Law Project
360 E. Superior
Chicago, Ill. 60611

Contact Lee Goldstein

A collective composed of legal workers, law students and lawyers "struggling to overcome the professionalism, sexism, and elitism inherent in the law, as well as to diversify our skills so as not to be narrowly categorized."

Human Development Institute
(a division of Instructional Dynamics, Inc.)
166 East Superior St.
Chicago, Ill. 60611

Human development resources, interpersonal communications, affective domain materials. Catalog.

META: Midwest Ecumenical Training Association
50 Forest Knolls
Decatur, Ill. 62521

National Housing and Human Development Alliance
Box 667
Wheaton, Ill. 60187

Aims: to help religious communities and other church groups formulate human development programs and promote housing developments that respect the dignity of all the human beings involved in them.

Southern Illinois University
Edwardsville, Ill. 62025

Veteran World Project, Peter Gillingham, Project Director. Report: *Wasted Men: The Reality of the Vietnam Veteran*, was developed in cooperation with the Southern Illinois University Foundation; the U. S. Office of Education, Division of Manpower Development and Training, and sixty Vietnam-generation veterans. It "represents an almost unique voice from the silence . . . many Vietnam veterans have almost given up trying to communicate to others what they have experienced . . . it is a cry for help, but it is also an appeal to be seen

as what they are: men and women who have serious problems, but also have unrecognized and unexamined potential." Available for $3.

NEXTEP Fellowship Program, Merrill Harmin, Director, involved in discovering ways to humanize classroom learning environments. The NEXTEP approach is one of the most comprehensive efforts in this direction.

Who's Who Among American
High School Students
540 Frontage Road
Northfield, Ill. 60093

Annual National Opinion Survey of the highest achieving high school students.

Center for New Schools
431 S. Dearborn
Suite 1527
Chicago, Ill. 60605

Nonprofit corporation helps communities in planning, operating and evaluating experimental school programs.

(*Harvard Educational Review*, August, 1972, published "Strengthening Alternative Schools," by the Center for New Schools, on the Metro School, Chicago.)

Model Cities/Chicago Committee on
Urban Opportunity
640 North LaSalle St.
Chicago, Ill. 60610

Child Development and Early Childhood Education, A guide to understanding the development and needs of the child from birth to age five. $5.

The Swallow Press, Inc.
1139 S. Wabash Ave.
Chicago, Ill. 60605

Publishes resource books from the Source Collective, The Center for Curriculum Design, et al.

An Alternative Future for American II, by Robert Theobald, $2.

Somewhere Else, A Living-Learning Catalog, Introduction by John Holt. $3.25.

The Source Catalog #1, Communications, $1.50.

The Source Catalog #2, Communities/Housing, $2.95.

Urban Research Corporation
5564 South Shore
Chicago, Ill.

John Naisbitt, President

In cooperation with the Bank of America, Donnelly Mirrors, Lockheed, Ralston Purina, and the United Auto Workers, URC is sponsoring a national conference on "The Changing Work Ethic," in San Francisco, June 3–5, 1973. Seminar sessions will include reports from many companies on what they are doing to improve job satisfaction.

MASSACHUSETTS

Action for Children's Television
46 Austin St.
Newtonville, Mass. 02160

Newsletter: ACT, details activities in the field of children and media.

Resource chairmen in 22 areas serve as link between their local communities and ACT.

Paperback book, *Action for Children's Television*, New York: Avon Books, 1970, $1.25.

Film, 16 mm. color, "But First This Message."

The Center for Humanistic Education
University of Massachusetts
Amherst, Mass. 01002

Gerald Weinstein, Director. Associates include Alfred Alschuler, Robert Sinclair, Sidney B. Simon.

Graduate and undergraduate courses in Education of the Self, Values Clarification, Humanistic Curriculum Development, Theory of Psychological Education, Race Relations, Strength Training.

Center for Community Economic Development
1878 Massachusetts Ave.
Cambridge, Mass.

Published The Community Land Trust—A Guide to a New Model for Land Tenure in America. Introduction by Robert Swann.

Education Development Center, Inc.
55 Chapel St.
Newton, Mass. 02160

A private, nonprofit corporation engaged in educational research and development, EDC administers a number of projects in curriculum and school development.

The EDC Publications Office distributes free of charge an annual report, A Guide to Project Activities and Materials.

A Bibliography of Open Education, by Roland S. Barth and Charles H. Rathbone, contains descriptions of 265 books, articles, films and periodicals related to open education. Brochure available.

Center for Law and Education
61 Kirkland St.
Cambridge, Mass. 02136

Publishes *Inequality in Education*, quarterly, $6 a year to libraries, free to individuals.

University Center
650 Beacon St.
Boston, Mass. 02215

Booklet, "The Anti-Achiever: Rebel without a Future," by Stanley Sherman, David Zuckerman and Alan Sostek. (The authors run a Center for Alternative Education for teenagers.) $1.

Gloucester Community Development Corporation
P. O. Box 15
Gloucester, Mass. 01930

Al Duca, Project Director
Dayna Feist, Project Coordinator

Information Resources, Inc.
P. O. Box 417
Lexington, Mass. 02173

Published *The Guide to Simulations: Gaming for Education and Training*, by David W. Zuckerman and Robert E. Horn.

Moral Education and Research Foundation
Laboratory for Human Development
Larsen Hall
Harvard University
Cambridge, Mass. 02138

Contact: Lawrence Kohlberg

New Alchemy Institute
Box 432
Woods Hole, Mass. 02543
and

15 West Anapamu
Santa Barbara, Calif. 93101

The New Alchemists are science-minded people and technicians who plan to devote their lives to making ecologically sound applications of scientific knowledge in behalf of those who are attempting to build ecological alternatives for the future.

New World Coalition
410 Boylston St.
Boston, Mass. 02116

A mail-order catalog *Shop the Other America*, for "consumers with a conscience." $.50.

Dr. Charles Hampden-Turner, theoretician behind the idea of social marketing, as exemplified in this and similar catalogs, was also a contributor to *Psychosources*, where this item was found: "In this catalog community groups describe their organizations and offer their wares. Many of the products are hand-made and the prices look very reasonable. The groups involved are diverse. . . ."

NWC has three basic programs: Self-tax movement; an education network, social marketing campaign.

Project Place
32 Rutland St.
Boston, Mass. 02118

Facilities include *Place House*, 31½ Dwight St., with wide range of supportive services for young people under 18; switchboard counseling and referral; emergency mobile van with 24-hour counseling and paramedical service; drop-in counseling; consultation/education/training; a farm in New Hampshire. In 1971 *Place* organized New Community Projects, designed to meet needs of persons wishing to explore and undertake changes in the ways they live their lives, with focus on facilitation of communal and cooperative living. NCP provides a clearinghouse of information and counseling where interested individuals and groups can explore expectations, fears, and possibilities of intentional group living. "NCP does not wish to prescribe an alternative: we do wish to engender the seeking of alternatives."

Perception Laboratory
Veterans Administration Hospital
200 Springs Road
Bedford, Mass. 94122

Contact: Dr. Thomas B. Mulholland
(Information about the Biofeedback Society.)

Psychological Education Project
Harvard Graduate School of Education
Longfellow Hall
Applian Way
Cambridge, Mass. 02138

Norman Sprinthall and Ralph Mosher, Directors
Working in conjunction with the Newton Public Schools, they have developed a program using experiential study of psychology as a means of educating pupils in their own personal and psychological development.

National Humanities Faculty
1266 Main St.
Concord, Mass. 01742

Dr. Arleigh D. Richardson III, Director.
The NHF operates under the auspices of Phi Beta Kappa, the American Council on Education and the American Council of Learned Societies. It is funded by the National Endowment for the Humanities and grants from private trusts and foundations.

Makes available a faculty of over 800 nationally recognized scholars and artists to public, private, parochial, elementary, middle, and secondary schools to assist teachers in making their programs more content-oriented. Participants may expect up to 20 days of intensive work with the faculty, exploring ideas and educational approaches, absorbing suggestions on materials, discovering untapped talents and resources, evaluating existing programs, learning more about interdisciplinary humanities programs, etc. Schools wishing to apply for Individual Project Programs should apply to the Director. Deadlines are March 15, August 1, and November 1.

School of Education
University of Massachusetts
Amherst, Mass.

Conducts Education Marathons in spring and fall. Open to public. Information: Chuck Schwan, Jerry Thomas, Sheila Inderlied, Marathon, Room 227, School of Education.

Synectics Education Systems
121 Brattle Street
Cambridge, Mass. 02138

William J. J. Gordon, author of *Synectics*, defines the word, "the joining together of different and apparently irrelevant elements." Synectics theory applies to the integration of diverse individuals into a problem-stating, problem-solving group. It is an operational theory for the conscious use of the preconscious psychological mechanisms present in man's creative activity."

Values Associates
P. O. Box 43
Amherst, Mass. 01002

A team of educational consultants with extensive experience in the area of values, sponsor and conduct workshops, in many parts of the country. They are: Dr. Merrill Harmin, Director of NEXTEP Teacher Training Program, Southern Illinois University, Edwardsville; Dr. Howard Kirschenbaum, Director of the Adirondack Mountain Humanistic Education Center; Ms. Marianne Simon, teacher/dance, drama, creative expression; Dr. Sidney B. Simon, Professor of Humanistic Education, University of Massachusetts. Brochure and schedule of workshops available upon request.

NEW YORK

Adirondack Mountain Humanistic
Education Center
Upper Jay, N. Y. 12987

Howard Kirschenbaum, Director
Sidney Simon, Associate Director
Marianne Simon, Associate Director
Clifford and Vera Knapp, Outdoor and Environmental Education Specialists
Publications: *Humanistic Education Quarterly*, $2 a year. Workshops, and a basic library in humanistic education publications for sale.

Architects Renewal Committee in Harlem
221 West 116th St.
New York, N. Y. 10026
Monthly, *Partisan Planning—A Magazine of People and Their Communities*, $3 a year.

Aspen Institute for Humanistic Studies
717 Fifth Ave.
New York, N. Y. 10022
and
P. O. Box 219
Aspen, Colorado 81611

Catalyst
6 East 82 St.
New York, N. Y. 10028
Felice N. Schwartz, President
The national program's aims are to expand career opportunities for college-educated women. It works with women, local resource groups, employers and educators to open new channels of communication among them. Distributes self-guidance publications; works toward strengthening resource groups that provide educational and counseling services for women; functions as a national clearinghouse for information on such groups; fosters the development of educational programs responsive to the needs of adult women at the undergraduate and graduate level; represents the strengths and advocates the needs of women to employers; informs women about personnel needs of employers and vice-versa.
Book, *How to Go to Work When Your Husband Is Against It, Your Children Aren't Old Enough, and There's Nothing You Can Do Anyhow*, by Felice N. Schwartz, Margaret H. Schifter and Susan S. Gilotti, published by Simon and Schuster, 1972.

Communications for Social Solutions, Inc.
23 West 16 St.
New York, N. Y. 10011
Newsletter: *ADIT: Approaches to Drug Abuse and Youth*. Marylyn Rosenblum, Publisher; Claudia Stern, Editor. Monthly, Sept. through June; July Summer Supplement. $15 per year.

Crisis Intervention
560 Main St., Suite 405
Buffalo, N. Y. 14202
Quarterly, $10 a year. Contact Gene Brockopp and Michael Parkin. Theory, research, and how-to's welcome.

Bantam Books
666 Fifth Ave.
New York, N. Y.
Among the many paperback sourcebooks, Bantam lists:
Open Education—A Sourcebook for Parents and Teachers, edited by Ewald B. Nyquist and Gene R. Hawes (Education Development Center, Inc.)
Creating the Future: A Guide to Living and Working for Social Change, edited by Charles R. Beitz and A. Michael Washburn, (resources contributed by the Vocations for Social Change Collective).
Psychosources: A Psychology Resource Catalog, from the publishers of *Psychology Today*. (a 215 pp. compendium in Whole Earth Catalog format, with entries divided into Identity, Learning, Roles, Mind, Communication, Therapy, Organization, Political Psychology, Culture, Last Words, and Access Information, $5.

Behavioral Publications, Inc.
2852 Broadway—Morningside Heights
New York, N. Y. 10025
Books and periodicals on social problems, therapeutic intervention, and human services. Catalog available.

Brakeley, John Price Jones, Inc.
6 East 43rd St.
New York, N. Y. 10017
Publishes *Philanthropic Digest*, Summary of News about Giving to Education, Health, Religion, Welfare and the Arts. $10 a year, 16 issues, subscription only. Gladys F. MacGee, Editor.

The Center for Understanding Media
75 Horatio St.
New York, N. Y. 10014
John Culkin and Robert Geller, Program Directors, Antioch College Graduate Studies in Film and Media, for elementary school teachers, administrators, librarians and media specialists; secondary and community college educators new to film and media programs; and film and media people with prior experience in teaching and organizing programs.
Members collaborate in implementing media programs in 170 schools in greater New York area.

Student Coalition for Relevant Sex Education
300 Park Ave. South
New York, N. Y. 10010
The coalition was formed with assistance from Planned Parenthood by a group of New York City students, many of them trained in the group and peer counseling processes provided by the Board of Education's SPARK and Peer-Group Program.

Dialogue House Associates, Inc.
45 West 10th St. Apt. 7B
New York, N.Y. 10011
Workshops featuring The Intensive Journal and Process Meditation, based on the writings and research of Dr. Ira Progoff. Brochure, schedule of workshops, and list of books and cassettes available.
Dialogue House Associates have centers in a number of cities.

Dryden Associates
P. O. Box 363
Dryden, N. Y. 13053
Published *Volunteers Today—Finding, Training and Working with Them*, by Harriet H. Naylor. A basic reference on volunteerism and the wise development of their potential.

Educational Products Information Exchange Institute
(EPIE Institute)
463 West St.
New York, N. Y. 10014
EPIEgram, the educational consumers' newsletter. $15 per year. Special Reports.

The Foundation Center
888 Seventh Ave.
New York, N. Y. 10019
and

1001 Connecticut Ave., N. W.
Washington, D. C. 20036

The Foundation Center was chartered in 1956 as an educational institution by the Board of Regents of the University of the State of New York. It is an independent agency, dedicated to the public interest and governed by its own board of trustees, usually half of whom are foundation officials and half public members from outside the foundation field.

The Center gathers and disseminates factual information on the philanthropic foundations through programs of library service, publication, and research. The Center's libraries in New York and Washington, D. C., contain extensive collections of books, documents, and reports on the foundation field and current files on the activities and program interests of more than 26,000 foundations in the United States.

The Center prepares and publishes *The Foundation Directory*, a standard reference work; the latest, *Edition 4*, published in 1971, contains basic information on 5,454 foundations. *The Foundation Center Information Quarterly*, the first issue of which was published in October 1972, includes updated information on the larger foundations listed in the *Directory* as well as listings of foundation annual reports on film, bibliographies, information on the foundation grants data bank, and announcements of new Center publications and services. The Center also compiles and publishes *The Foundation Grants Index*, a cumulative record of foundation grants, which appears in *Foundation News*.

Grafton Publications, Inc.
667 Madison Ave.
New York, N. Y. 10022

Newsletters: *Addiction and Drug Abuse Report*, monthly, $22 yr.
Youth Report, monthly, $22 yr.

Special Reports: *Axioms of the Youth World*, $2.50
Serious Projects for Youth, $2.50
1973 Guidelines for Dealing with Youth, $5.
Alternatives to Apathy, Drugs and Loneliness, $5.

Samuel Grafton, Editor; Edith K. Grafton, publisher.

Harper's Magazine
2 Park Ave.
New York, N. Y. 10016

A new "Wraparound" section has been added, edited by Tony Jones. It treats subjects of general cultural interest in reportorial and historical perspectives, and invites your own participation in exploring the themes further, and in helping develop future themes. Format similar to the pioneer, *Whole Earth Catalog*, though geared more to urban lifestyles.

Human Relations Education Project
Board of Education
City Hall
Buffalo, N. Y. 14202

James J. Foley, Director

A Title III project that trained teachers in affective learning experiences for human relations training. The project produced an annotated bibliography and two supplements on human relations education, a list of annotated techniques for affective learning experiences, and a *Guidebook to Learning Activities*, $4.00.

Laboratory Training Network
Star Route 109
Box 5
Saranac Lake, N. Y. 12983

Contact: Newton S. Fink

The Macmillan Company
866 Third Ave.
New York, N. Y. 10022

Gateway English series by Marjorie B. Smiley, et al., a junior/senior high school literature and language arts program developed in Hunter College Project English. Concerned with significant human themes: *Who Am I?; Coping; A Family Is a Way of Feeling; Striving*, etc.

Also, *Origins of Humanness Student Readings*, of the ACSP series.

Morena Institute
259 Wolcott Ave.
Beacon, N. Y. 12508

Center for training in J. L. Moreno's technique of psychodrama in which patient adopts roles of individual personality traits to understand self in relations to others.

George Morrison Studio
212 West 29th Street
New York, N. Y.

Theatre Games

The Motivation Center
17 Chevy Drive
Centereach, N. Y. 11720

Jim Nugent, Director

Conducts in-service seminars in staff and student motivation for schools and colleges.

National Commission on
Resources for Youth
36 West 44th St.
New York, N. Y. 10036

Mary Conway Kohler, Director
Peter Kleinbard, Editor, Newsletter, *Resources for Youth*.

A non-profit organization that collects and disseminates information on innovative programs which provide youth with opportunities to assume rewarding and responsible roles in society. *Quarterly* newsletter is free; booklet, *40 Projects by Groups of Kids* briefly describes action projects that can be adapted as summer projects by community agencies and schools. 128 pp. illustrated, $2.

Films: *The Young Filmmakers* describes a project in N. Y. C. in which students of high school age work independently to produce films on subjects of interest to them, 20 minutes, color. *The Sonoma Youth Project* describes a project in California where high school students do sophisticated physical therapy with children and adults in a home for the retarded. It also shows the training and communal living situation the students have set up for themselves, 30 minutes.

National Council of Churches
Department of Educational Development
Room 708

475 Riverside Drive
New York, N. Y. 10027

New York University
School of Education
23 Press Annex
Washington Sq.
New York, N. Y. 10003
Now offers a degree in Media Ecology. Publishes the *Media Ecology Review*.
Alternate Media Center

Public Education Association
20 West 40th St.
New York, N. Y. 10018
David S. Seeley, Director
Monthly newsletter, *Perspectives on Drug Education*, Alan S. Meyer, Editor, and Director, Drug Education Center.

Regional Plan Association
235 East 45th St.
New York, N. Y. 10017
A series of town meetings "Choices for '76" was televised in the spring of 1973 in anticipation of the 200th anniversary of the founding of the Republic. They opened discussion of alternative policies for housing, poverty, environment, transportation, cities and government, and asked residents to choose the direction their region should take. Based on what people have chosen to do to solve problems regionally, a final Town Meeting on Government has been planned for fall of 1973.
Francis Keppel, Chairman.

Russell Sage Foundation
230 Park Ave.
New York, N. Y. 10017
Publishes The Social Science Frontiers Series, *The Corporate Social Audit* is No. 5 of the series.

Charlotte Selver–Charles W. Brooks
160 West 73rd St.
New York, N. Y. 10023
Courses, seminars, study groups, workshops throughout the country: non-verbal experience and communication; practical workshop in perception; towards expanded consciousness; walking, standing, sitting, lying; sensory awareness and meditation; study of breathing; being all there.
Information: San Francisco—Jeannie Campbell, 1822 Bush St. 94109
Los Angeles—Mary Shor, 10274 Chrysanthemum Lane 90024

SIECUS (Sex Information and Educational Council of the U. S.)
1855 Broadway
New York, N. Y. 10023
Mary Calderone, Director
Emphasis is on sexuality as a field of health rather than morals. Brochures and lists of literature available. A detailed descriptive catalog of existing filmstrips, made between 1959 and 1972, $2.

Ballantine Books, Inc.
101 Fifth Ave.
New York, N. Y. 10003
A Catalog of the Ways People Grow, by Severin Peterson. Paperback edition, $1.65. (A detailed list of persons and explanations of processes, descriptions, excerpts, and extensive directory of resources devoted to the study and development of human potential and self-awareness.)

Child Welfare League of America, Inc.
67 Irving Place
New York, N. Y. 10003
The League's present program includes a wide variety of services to agencies in the U. S. and Canada that care for children. It develops standards for services; maintains a library/information service; conducts research; provides consultation; holds educational conferences, publishes professional materials, and works with national and international organizations to improve policies affecting the welfare of children.

Dell Publishing Co., Inc.
750 Fifth Ave.
New York, N. Y. 10017
Big Rock Candy Mountain: Resources for our Education, created by Portola Institute, the people who brought us *Whole Earth Catalog*, $4.

Educational and Consumer Relations
J. C. Penny Company, Inc.
1301 Avenue of the Americas
New York, N. Y. 10019
Publishes *Forum*, twice a year, $1.25 per issue. The Spring/Summer issue, 1973, "Attitudes, Behavior and Human Potential," Spring/Summer, 1972, "Value Clarification," Fall/Winter, 1970, "Quality of Life: Youth's Involvement."
Insights Into Consumerism, and *Consumer Behavior—What Influences It?* concentrate on concepts to help consumers understand why they behave as they do in the marketplace. Single copies, $1.25. Local J. C. Penney stores will make available free to educators single copies of the above; also available free on a loan basis, filmstrips and teaching units. Catalog of educational materials available.

The Hastings Center Institute of Society, Ethics and the Life Sciences
623 Warburton Ave.
Hastings-on-Hudson, N. Y. 10706
Membership $15 a year; students $7, brings the Hastings Center Report, bi-monthly, an annual bibliography, special reports on institute conferences, the annual survey of study group findings, and the thrice-yearly Hastings Center Studies.
Daniel Callahan, Director; Willard Gaylin, M. D., President.

Mental Health Materials Center, Inc.
419 Park Ave. South
New York, N. Y. 10016
Information Resources Center, *Selective Guide to Materials for Mental Health and Family Life Education*, $35. (Order from Perennial Education, Inc., 1825 Willow Road, P. O. Box 236, Northfield, Ill. 60093)
Teach Us What We Want to Know, by Ruth Byler, Gertrude Lewis and Ruth Totman. Report of a survey of health interests, concerns, and problems of 5,000 students in selected schools from kindergarten through grade 12, published for the Connecticut State Board of Education by the Mental Health Materials Center, $3.

School Prevention of Addiction Through Rehabilitation and Knowledge (SPARK)
Board of Education
110 Livingston St., Room 235
Brooklyn, N. Y. 11201
Program Director: Arthur Jaffe
Program Director, The Peer Group Program, Earl Jung

The SPARK program is at work in all 94 of New York City's public high schools, through group and individual counseling, training peer leadership cadre, home visits, parent workshops, parent/child group sessions, community involvement, curriculum development, in-service training for teachers, referrals of emergency cases, visitations by staff to "feeder" junior high schools, student field trips to therapeutic communities, and the exploration of alternatives, such as poetry, drama, music, karate and yoga.

The Viking Press
625 Madison Ave.
New York, N. Y. 10022
The Viking/Esalen book publishing program conveys some of the approaches and ideas developed through Esalen. Subjects vary from psychology to education, and from meditation to civil liberties. The books divide themselves between theoretical statements, personal accounts, and exercise manuals to develop consciousness. One of the series is *On the Psychology of Meditation*, by Claudio Naranjo and Robert E. Ornstein.
Other Viking titles pertinent to alternatives to drugs: *Getting There Without Drugs:* Techniques and Theories for The Expansion of Consciousness, by Buryl Payne,
Human Teaching for Human Learning: An Introduction to Confluent Education, by George Brown, and
Ways of Growth, Approaches to Expanding Awareness, by Herbert A. Otto and John Mann.

Metropolitan Information Service
Center for New York City Affairs
New School for Social Research
72 Fifth Ave.
New York, N. Y. 10011
City Almanac, $15 a year, 6 issues. Blanche Bernstein, Editor.

Provide Addict Care Today, Inc. (PACT)
415 Madison Ave.
New York, N. Y. 10017
Rexford E. Tompkins, Chairman; Ward Chamberlin, President.
Initial goal is to develop jobs for rehabilitated addicts and place qualified, pre-screened applicants in these jobs. Concentrates on the private sector and on the leading companies of New York City. Newsletter *PACT Report*.

Rochester Institute of Technology
135 Jefferson Rd.
Rochester, N. Y. 14623
Plans for the establishment and operation of an "Urbanarium" to become operational in 1974. The Urbanarium will develop community education programs for people normally not enrolled in formal education programs, using a variety of learning formats, including exhibits, television programming, workshops, simulation exercises and publications to help people of the Greater Rochester area explore future options open to the metropolitan area. The Institute will disseminate reports, results, findings and methods developed through a grant from the W. K. Kellogg Foundation. The project is seen as a national prototype which, after evaluation, could be a model for use in other communities.

The University of the State of New York
The State Education Department
Division of Higher Education
Albany, N. Y. 12224
Issues periodically, *Educational Opportunity Forum*. Special issue on Psychological Humanistic Education, Vol. I, No. IV fall, 1969, includes bibliography by Alfred Alschuler and Terry Borton on Humanistic Education, Psychological Education, The Eupsychian Network, Affective Education, Curriculm of Concerns, The Human Potential Movement, Personological Education, Synectics, Personal Learning, Intrinsic Education, etc.

Celebrations Group (Marilyn Wood)
Festival Music Company (Bob Wood)
100 Third Ave.
New York, N. Y. 10003
Communal and collaborative celebrations, environmental events, and festivals.

Action Priorities, Inc.
154 West 57th St., Studio 847
New York, N. Y. 10019
Charles F. Schwep, President; Spenser (Sonny) Jameson, Executive Vice President; Merle Gulick, Chairman of the Board.
A private-public sector partnership between the Bristol-Myers Product Division, the Addiction Services Agency, and the Board of Education brought action teams to four elementary schools, five junior highs, and 11 high schools in New York City. Action supervisor/trainers involved the adult school coordinators and five youth leaders selected in each school in rap sessions to identify the problems that the students thought most pressing. Training was provided to students in conducting surveys, data collection and analysis and resources provided to assist students in designing "products," i. e., magazines, poetry anthologies, videotape reports, rap rooms, films, plays, puppet shows, poster exhibits, etc. The objective of the action program is to help identify and solve problems within our communities, especially the problem of drug abuse and the many conditions which cause it, by involving young people in the process of making positive changes.

New Careers Development Center
238 East Building
Washington Square Campus, New York University
New York, N. Y. 10003
Publications include selection of "Training Guides" and "Research Papers." Example: *Guide to Funding New Careers Programs*, $5.

MARYLAND

National Institute of Mental Health
Dr. Bertram S. Brown, Director
5600 Fishers Lane
Rockville, Maryland 20852
Federal agency with responsibility for mental health research, training, and services. Contact:
Division of Scientific and Technical Information
Julius Segal, Ph.D., Director
National Clearinghouse for Mental Health Information
Carrie Lee Rothgeb, Acting Chief
(Write for publications lists and information relating to programs.)

National Institute on Drug Abuse
Dr. Robert DuPont, Director
11400 Rockville Pike
Rockville, Maryland 20852
Federal agency with responsibility for activities in areas of drug abuse research, prevention, treatment, and rehabilitation. Contact:
Division of Resource Development
Stuart Nightingale, M.D., Director
Drug Abuse Prevention Branch
Dr. John Olsen, Acting Chief
National Clearinghouse for Drug Abuse Information
Jean McMillen, Program Manager
(Write for publications lists and information relating to programs.)

National Institute on Alcohol Abuse and Alcoholism
Dr. Morris E. Chafetz, Director
5600 Fishers Lane
Rockville, Maryland 20852
Federal agency with responsibility for research, treatment, rehabilitation, and information dissemination on alcohol abuse and alcoholism. Contact:
National Clearinghouse for Alcohol Information
Terry Bellicha, Acting Assistant Director
9119 Gaither Drive
Gaithersburg, Maryland 20760
(Write for publications lists and information relating to programs.)

The American City Corporation
Urban Life Center
American City Building
Columbia, Md. 21043
Newsletter, *New and Renewing Communities*, $25 a year.
Contact: Jean Straub

Futuremics, Inc.
P. O. Box 48
Annapolis, Md. 21404
Monthly newsletter, *Footnotes to the Future*, $10 a year. Futuremics, Inc. is a consulting firm and association of professionals committed to helping individuals, groups and organizations meet and solve problems which have a direct bearing on the future.

Human Relations Task Force
Synod of the Chesapeake
320 Hillen Road
Baltimore, Maryland 21204

Institute for Consciousness and Music
721 St. Johns Road
Baltimore, Maryland 21210

The Institute
Rock Hall Farm
Box 174
Dickerson, Md. 20753
Specializes in the art of cultural change. Two current projects: study of the future of a small town (Media, Pa.) and future of a large restaurant. S. Frederick D'Ignazio and Clark Wilson, directors.

Mid-Atlantic Training Committee, Inc.
5603 North Charles St.
Baltimore, Maryland 21210
Contact: Virginia Culley
A nonprofit cooperative of educators, group facilitators, organization development consultants and training advisers, serving the area between New York and North Carolina. In addition to scheduled programs in human relations training and basic skills, consultative services and custom-designed programs may be arranged. Individual and corporate membership. Brochure and current schedules available upon request.

OHIO

Board of Interdenominational Training in Ohio
412 Sycamore St.
Cincinnati, Ohio 45202

Community Service, Inc.
Box 243
Yellow Springs, Ohio 45387
Founded by Arthur Morgan to study small communities as an alternative to city culture, CSI has pioneered in developing patterns of intentional community. Under Griscom Morgan's direction, CSI is an information center and counselor to small communities. Membership is $10 per year, which includes newsletter, and quarterly, *Community Comments*. Write for membership information and literature list.

New Schools Exchange Newsletter
St. Paris, Ohio
Bill Harwood, Editor, $10 a year.
Formerly located in Santa Barbara, NSE has moved to an Ohio farm, where it will continue to work with the Center for Experimental Education, Antioch College.

The Ohio State University Libraries
Office of Educational Services
Columbus, Ohio
Published *Alternatives in Print*, a national directory of alternatives organizations and publishers, arranged geographically and by subject. Compiled by the American Library Association, Social Responsibilities Round Table Task Force on Alternative Books in Print.

Task Force on Mobilizing Community Program Resources for Intergroup Resources
Akron Public Library
55 S. Main St.
Akron, Ohio 44362
Contact: Laurel Fisher

Charles Merrill Publishing Co.
1300 Alum Creek Drive
Columbus, Ohio

Values and Teaching: Working with Values in the Classroom, by Louis E. Raths, Merrill Harmin and Sidney B. Simon. $3.95. (A theory of values and a classroom methodology.)

New Priorities in the Curriculum, by Louise Berman, $6. (Framework for developing process-curriculum.)

Pflaum/Standard
38 West Fifth St.
Dayton, Ohio 45402

Published the *Search for Values* program, developed by The Center for Learning, Inc., Villa Maria, Pa.

Search for Values: Introduction by Sidney B. Simon. Dimensions of Personality Program for High Schools and Adult Education. Brochure and materials list available.

The Mother Earth News
Box 38
Madison, Ohio 44057

Bi-monthly magazine with a wide variety of "how-to" articles relating to alternative vocations.

PENNSYLVANIA

Group Life Institute
Central Pennsylvania Synod
Lutheran Church of America
Room 208
900 South Arlington Ave.
Harrisburg, Pa. 17109

Media & Methods
134 N. 13th St.
Philadelphia, Pa. 19107

Research for Better Schools, Inc.
1700 Market St., Suite 1700
Philadelphia, Pa. 19103

One of the regional educational laboratories with the primary objective "to create and demonstrate a rich array of tested alternatives to existing educational practices."

Publications include *An Annotated Bibliography on Administering for Change*, by Louis M. Maguire, Sanford Temkin, and C. Peter Cummings. Brochure available.

TEAM: Training Ecumenically to Advance Mission
1211 Chestnut St.
Room 906
Philadelphia, Pa. 19107

Affective Education Development Project
Room 325
Philadelphia Board of Education
21st and Parkway
Philadelphia, Pa. 19103

Norman Newberg and Terry Borton, Directors. Has been developing curriculum and providing in-service training for "processs education"; the theory and application of this curriculum are explored in Borton's *Reach, Touch and Teach.* (McGraw-Hill.)

The Architects Workshop
Philadelphia Chapter
American Institute of Architects
2012 Walnut St.
Philadelphia, Pa.

A Primer for Community Design Centers, published as part of a demonstration Federal grant project to study CDC's, emphasizes that the professional planners should be on tap, and not on top, that they should work with the community to achieve goals the residents want to achieve, rather than operating in a vacuum.

Committee for the Future
130 Spruce St., Suite 17B
Philadelphia, Pa. 19106

A non-profit organization "dedicated to bringing the options for a positive future into the public arena for decision and action." Uses the SYNCON process for synergistic convergence. Jerry Glenn, SYNCON Coordinator.

New Worlds Newsletter.

Group for Environmental Education, Inc. (GEE!)
1214 Arch St.
Philadelphia, Pa. 19107

Alan Levy, Richard Saul Wurman, and William B. Chapman, Directors

Nonprofit corporation engaged in innovative curriculum, materials, and program development in learning areas related to man's interaction with his physical surroundings.

Current publications available from The MIT Press, Cambridge, Mass. 02142.

Our Man-Made Environment: Book Seven, $4.95
Yellow Pages of Learning Resources, $1.95
The Nature of Recreation, $4.95
Man-Made Philadelphia, $3.95
The Process of Choice, $10.00

VIRGINIA

Communities, Inc.
P. O. Drawer 426
Louisa, Virginia 23093

Community Publication Cooperative formed by several collectives involved in publishing hopes to provide a service to as wide a readership as possible, in both urban and rural communities, with the objective to "provide many alternatives to many people."

Midwest Office: Communitas, Box 223
Yellow Springs, Ohio 45387
Western Office: Commune North, The Alternatives Foundation
P. O. Drawer A.
San Francisco, Calif. 94131

In addition to back issues of several merged publications, the Co-op publishes *Community Market Catalog*, $1. Subscription to *Communities* magazine is $6 a year (seven issues).

Hollins College
Dept. of Psychology
Hollins College, Va.

Contact: Paul Woods, Editor of *Source Book on the Teaching of Psychology*, to be published summer, 1973 by Scholars Press, Ltd., P. O. Box 7231. Includes 40 course outlines and teaching bibliographies in 14 traditional areas of psychology, plus materials on behavior modification, community mental health, and other recently developing fields.

Loose-leaf format to permit annual supplements and revisions. Based on Course Outlines Project of the APA's Division on the Teaching of Psychology.

Journal of Applied Behavioral Science
1815 North Fort Myer Drive
Arlington, Va. 22209
Published by the NTL Institute for Applied Behavioral Science

NTL Institute for Applied Behavioral Science
1815 North Fort Myer Drive
Arlington, Virginia 22209
NTL Institute was organized in 1947 to apply what behavioral scientists have learned in the last half century about man, organizations, and social systems to the problems of individuals, families, schools, businesses, service organizations, churches, industry and Government. It does so by educating men and women to recognize and develop their potentials in response to the dazzling array of alternatives in life styles, careers, and patterns of interaction available to them. An NTL founding principle is to serve as a focal agency in developing the laboratory method of learning group dynamics. It is now organized into five centers: Development of Individual Potential, Professional Development, System Development, Black Affairs, and Macro System Change, all located in the Washington, D. C. area.

NTL Learning Resources Corporation
2817-N Dorr Ave.
Fairfax, Va. 22030
Produces books, exercises and other materials in the applied behavioral sciences. List available.

Community Leader Training Associates, Inc.
511 Monte Vista Drive, S. W.
Blacksburg, Va. 24060
Donald R. Fessler, Director
Logical Problem-Solving and Group Effectiveness training for community leaders.

Simulation Sharing Service
Box 1176
Richmond, Va. 23209
George McFarland, Editor. Newsletter, $5 a year. (of value to those interested in simulation games in religious education.)

WISCONSIN

Alternative Sources of Energy
Route #1, Box 36B
Minong, Wisconsin 54859
Contact: Don Marier
Newsletter, *Alternative Sources of Energy*, bimonthly, $2 year. Issue No. 9, Feb. 1973 is a bibliography.

Dane County Drug Abuse Training Center
31 Henry St.
Madison, Wisconsin 53703
Dave Joranson, Program Director

Educators Progress Service, Inc.
Randolph, Wisconsin 53956
Educator's Guide to Free Films, an 800 page listing, updated annually, of free loan films from various sources. Similar volumes cover curriculum materials, tapes, transcriptions, and filmstrips, $11.75.

National Center for Innovative Higher Education
University of Wisconsin
Green Bay, Wisconsin
Information-sharing among experimental colleges and programs across country.

The Student Association for the Study of Hallucinogens, Inc. (STASH)
638 Pleasant St.
Beloit, Wisconsin 53511
Founded and solely controlled by students, STASH disseminates unbiased and valid information about psychoactive drugs. Supporting membership is $5 and entitles member to newsletter STASH CAPSULES, bi-monthly. Sustaining membership is $125. Includes subscription to *Grassroots* information service, in binder format, updated by monthly supplements, a *Directory of Drug Information and Treatment Organizations*, STASH Capsules, a monthly *Drug Education Report*, and subscription to the *Journal of Psychedelic Drugs*. Membership includes access to the resources of the STASH library through computerized, custom bibliographic searches and hard copy documentation service.

Wisconsin Coalition for Educational Reform
216 N. Hamilton St.
Madison, Wisconsin 53703
In cooperation with Freedom Through Equality, Inc., Milwaukee, and the Wisconsin Student Union, prepared and distributed:
Wisconsin Student Rights Handbook
A Handbook for Parents
A Student Book—how-to's on high school organizing.

Institute for Research on Poverty
The University of Wisconsin
Social Science Building
1180 Observatory Drive
Madison, Wisconsin 53706
The Federal Government's main organization doing basic research on the problem of poverty, its nature and its possible causes and cures. Through a multi-disciplinary approach analysis is carried beyond formulation and testing of fundamental generalizations to development of relevant policy alternatives.
Bibliography, "Income Support Schemes: References and Selected Annotations from Academic Literature," a list of the Institute's Discussion Paper and Reprint series, free. Renee K. Barnow, Assistant Editor.

CONNECTICUT

Croft Educational Services
100 Garfield Ave.
New London, Conn. 06320
Educational journals for school administrators and teachers, and professional books for educators.
Federal Aid Service, newsletter.

Education Ventures, Inc.
209 Court St.
Middletown, Conn.

Materials and games to teach achievement motivation.

The Greater Hartford Process, Inc.
100 Constitution Plaza
Hartford, Conn. 06103
Olcott D. Smith, Chairman, Board of Directors
Marion E. Morra, Director of Communications
Report, "*The Greater Hartford Process*", prepared by GHP and The American City Corporation, $10.
Occasional Newsletter: *Work in Progress.*

The New England Training Institute
125 Sherman St.
Hartford, Conn. 06105

Number Nine: A Crisis–Growth Center for Young People
266 State St.
New Haven, Conn. 06511
Ted Clark and Dennis and Yvonne Jaffe.

The Teachers' Center at Greenwich
1177 King Street
Greenwich, Conn. 06630
Director: Celia Houghton
Director of Advisory Service: Jenny Andrea
Publication: "The Center," and Open Education Workshops.

ALABAMA

The Association for Creative Change
107 South 20th St.
Birmingham, Ala. 35233
Formerly the Association of Religion and Applied Behavioral Science
Contact: The Rev. William A. Yon

The Southern Poverty Law Center
Washington Building
Montgomery, Ala. 36101
Julian Bond, President

ARIZONA

Educational Innovators Press, Inc.
5315 E. Broadway
Tucson, Arizona 85711
Developing and Writing Behavioral Objectives, A Handbook Designed to Increase the Communication of Laymen and Educators, $1.95.
Booklets for developing evaluative skills, $1 each: A Scheme and Structure for Evaluation; Evaluation Design; Coding and Writing Test Items; A Case Study; Proposal Guidelines; Performance Objectives; Needs Assessment.

Futures Conditional
Box 1531
Wickenburg, Arizona 85358
A Participation Trendletter to Create a More Humanistic Future, Co-founder and Editor: Robert Theobald; Associate Editor, J. M. Scott; Participation Editor: Beverly Bodiroga. Subscription $24 a year.
Futures Conditional hopes to facilitate and stimulate two kinds of active participation among its readers by (a) linking individuals and groups who are already involved in creating ideas, projects or programs and (b) collecting or creating new synergetic interaction materials. The May, 1973 issue contains a chart outlining specifics of how to participate.

Tempe Elementary School District No. 3
ESEA Title III, "Preventing Drug Abuse"
P. O. Box 27708
Tempe, Arizona 85282
Dr. Ethel C. Anderson, ESEA Title III Project Coordinator
This school district studied in detail the extent of drug abuse in its elementary and junior high schools, and found that the decision to try drugs generally occurs between 9 and 12 years of age. The Tempe programs, like the Coronado program which influenced its development, combines a cognitive approach with the affective domain, centering around the concepts of values and decision-making in situations involving choices between more-or-less risky behaviors. Information and materials are available about the program.

COLORADO

Aspen Institute for Humanistic Studies
P. O. Box 219
Aspen, Colorado 81611
R. O. Anderson, Chairman
J. E. Slater, President
Publications: *Aspen Institute Quarterly* (free) 1973 Program and Brochure available upon request. Occasional papers on: the Aspen Executive Program; the Communications and Society Program; Environment and the Quality of Life; Science, Technology and Humanism. One of the summer programs in 1973 is "Education, Work, and the Quality of Life," under direction of Dr. James O'Toole.

Education Commission of the States
822 Lincoln Tower Building
1860 Lincoln St.
Denver, Colorado 80203
Magazine, *Compact,* annual subscription $6. (six issues.) [The June, 1970 issue included a State-by-State summary of drug abuse programs in an issue devoted to "Drugs in the Schools."]

Educational Change, Inc.
Box 2450
Boulder, Colorado 80302
Publishes *Change* Magazine, monthly, $6 student subscription; $12 professionals, and $15 other.
George W. Bonham, Editor-in-Chief.

ERIC Clearinghouse for Social Studies/Social Science Education
855 Broadway
Boulder, Colorado 80302
Robert S. Fox, Director
Newsletters: *Keeping Up,* and *Looking At* free upon request.

The Social Science Education Consortium (SSEC)
855 Broadway
Boulder, Colorado 80302
The primary mission of SSEC is the delivery of

innovation in social science education to the classroom and to bring together social scientists and teachers to improve teaching and curriculum development for the elementary and secondary schools. Annual subscription to SSEC Social Studies Curriculum Materials Data Bank, $12. Binder format, two supplements a year.

Western Interstate Commission for Higher Education
P. O. Drawer "P"
Boulder, Colorado 80302
Robert H. Kroepsch, Executive Director
A public agency through which the 13 western States cooperate to increase educational opportunities for westerners, to expand the supply of specialized manpower in the West, to help universities and colleges improve both programs and management, and to provide public information about the needs of higher education.
Brochure and subscription rates to publications available.
Systems Approach to Program Evaluation in Mental Health, a collection of papers developed by the Program Evaluation Task Force of the Western Conference on the Uses of Mental Health Data. Project sponsored by WICHE and NIMH.

FLORIDA

The Center of Man
P. O. Box 14126
University Station
Gainesville, Fla. 32601
Contact: Barbara Downing

Department of Health and Rehabilitative Services
Florida Drug Abuse Program
Tallahassee, Florida

Leisure Studies Program
University of South Florida
Tampa, Fla. 33620
A clearinghouse for information on leisure studies.

GEORGIA

National Organization of Human Services (NOHS)
2800 Camp Creek Parkway (Q4)
Atlanta, Ga. 30337
Membership requirements: employment in positions working to solve psychological, sociological and behavioral problems of individuals and groups —may be student, or graduate of an approved educational program preparing human service workers.

West Georgia College
Psychology Dept.
Carrolton, Ga. 30117
Mike Arons, Chairman
"Southern outpost of humanism. Our primary emphasis is on the student's personal development . . . the less predictable he is, the more successful we are."

INDIANA

Educational Alternatives Project
Indiana University
Bloomington, Indiana
Vernon H. Smith and Robert D. Barr, co-directors.
Publication: *Changing Schools: An Occasional Newsletter on Alternative Public Schools.* Special Issue No. 006 on evaluation for alternative schools.

The Institute of Human Relations Training
3843 Washington Blvd.
Indianapolis, Ind. 46205
Annual *Journal of Human Relations Training* and *Directory of Who's Who in Human Relations Training*, $6 a year.

National Instructional Television Center
Box A
Bloomington, Indiana
"Inside/Outside," a 30-part series of television programs, produced by NITC in cooperation with a consortium of some 30 State Departments of Education, health and mental health agencies, will be broadcast into classrooms in at least 30 States, beginning September, 1973.
The series deals with emotions and attitudes, and is designed to stimulate discussions of values and morals. Each 15-minute segment depicts contrasting points of view, and without reaching a resolution, prompts the teacher and pupils to discuss possible courses of action. Dr. Orvis A. Harrelson, a physician and educator in Tacoma, Washington, was chief consultant to the series.
NITC also has Centers in Washington, D. C., Atlanta, Milwaukee, and San Francisco.

IOWA

University Associates Publishers and Consultants
P. O. Box 615
Iowa City, Iowa 52240
A Handbook of Structured Experience for Human Relations Training, by J. William Pfeiffer and John E. Jones. (3 volumes, at $3 each. Each book contains 25-30 exercises widely used in human relations training, for improving communication, listening, self-awareness, group dynamics, and non-verbal communication.)

KENTUCKY

Perceptual Alternatives Laboratory
University of Louisville
Louisville, Ky. 40208
Emerson Foulke, Director

LOUISIANA

Department of Psychology and Counselor Education
Nicholls State College
Thibodeaux, La. 70301
Contact Walter A. Dickenson for reprints of "A Humanistic Program for Change in a Large City School System," (Louisville Public Schools) *Journal of Humanistic Psychology*, fall, 1970.

MICHIGAN

National Community School
Education Association
923 East Kearsley St.
Flint, Michigan 48503

Contact: Nick Pappadakis
Basic Reference: *The Community School Basic Concepts, Functions and Organization*, by Frank J. Manley and W. Fred Totten, Allied Education Council, Distribution Center, Galien, Mich. 49113, $7.95.

New Life Environmental Design Institute
Box 648
Kalamazoo, Michigan 49005
Contact: Richard Tilmann, Sharon Tilmann, or Chuck Bidleman
Assists individuals and organizations, public and private, official and counter-culture in designing projects directed toward effective social change and alternative life styles. Newsletter, *Alternatives Network Bulletin Board*, and a distribution service, at cost, for information about worthwhile community groups. NLEDI evolved a campaign, "Operation Involvement," sponsored by the Community Relations Department of the City of Kalamazoo.

North American Student Cooperative Organization (NASCO)
2546 Student Activities Bldg.
Ann Arbor, Mich. 48104
Community Market Catalog, $1, order from
Box 426
Louisa, Virginia
Newsletter, resource bank of manuals, films and bibliographic material on all aspects of cooperative development and operation. Conferences on co-op education and management training.

Outside the Net
P. O. Box 184
Lansing, Mich. 48901
Subscription, $2 a year. Alternative education emphasis.

MINNESOTA

National Hotline and Switchboard Exchange, Inc.
The Exchange
311 Cedar Ave. South
Minneapolis, Minn. 55404
Monthly newsletter, *The Exchange*, $10 a year, includes 1973 edition of National Directory. Newsletter only, $6. Staff: Ben Beitler, Steve Bhaerman, Frank Capriotti and Becky Perkins.

Winston Press, Inc.
25 Groveland Terrace
Minneapolis, Minn. 55403
Published *Clarifying Values through Subject Matter: Applications for the Classroom*, by Merrill Harmin, Howard Kirschenbaum, and Sidney B. Simon.

Education Exploration Center
3104 16th Ave. South
Minneapolis, Minn. 55407
Established the Minnesota Consortium for Multi-Alternative Education to organize and share resources. Newsletter.

Ecology Placement Service
1711 Lincoln Ave.
St. Paul, Minn. 55105
Monthly Bulletin of opportunities for work in such fields as air pollution control, agricultural research, education research, marine sciences and engineering.

MONTANA

Gallatin Council on Health and Drugs
Box 1375
Bozeman, Montana 59715
Contact: Marie E. Harland, Associate Director
Crisis center, workshops, in-service training for teachers. Youth Employment Service, Volunteer Aide program for teenagers, self-awareness camp for 5th and 6th graders, Arts and Crafts program, and rap sessions.

NEW JERSEY

"Get Your Head Together"
12 High Street
Glen Ridge, N. J.
Contact: Bryan or Judy Orr
A youth development facility offering free medical, legal, and psychiatric services.

National Youth Development Center
411 Hackensack Ave.
Hackensack, N. J. 07601
National Council on Crime and Delinquency has planned a new Center to develop and direct a nationwide program with three specific objectives: (1) monitor and effect allocation of youth resources at all governmental levels; (2) promote diversion of children from the criminal justice system; and (3) promote alternatives to incarceration for delinquents through effective community-based services and use of volunteers.
Contact Fred Ward for information at above address.

NORTH CAROLINA

Smith Richardson Foundation
Center for Creative Leadership
5000 Laurinda Dr.
P. O. Box P-1
Greensboro, N. C. 27402
John Red, Jr., President. The Center has launched a program of continuing fellowships and special short-term internships. Fellows get salary and support for a year. Fellowships are for scholars; the internships are aimed at persons from business and industry. Idea is to get a mix of individuals involved in management development, leadership training and assessment.

Technical Assistance Development System
The University of North Carolina
A Div. of the Frank Porter Graham Child Development Center
625 W. Cameron Ave.
Chapel Hill, N. C. 27514
Replication Guidelines. (The outcome of a conference to discuss First Chance Projects.) Tadscript #1, 1972.
Program Planning and Evaluation, by Jarres Gallagher, Richard Surles, and Andrew Hayes.

OREGON

Office of Federal Relations
Extension Hall Annex
University Campus
Corvallis, Oregon
Developing Skills in Proposal Writing, by Mary Hall, $10.

TENNESSEE

Committee of Southern Churchmen, Inc.
P. O. Box 12044
Nashville, Tenn. 37212
Katallagete (Be Reconciled), Journal of the Committee of Southern Churchmen. James Y. Holloway, Editor; Will D. Campbell, Director. Quarterly, $2 to $5 contribution includes Journal.

TEXAS

Consultant/Trainers Southwest
3709 Locke Lane
Houston, Texas 77027
Contact: Ms. Mary Beth Peters

Graduate Program in Mental Health Information
University of Texas at Austin
Austin, Texas 78712
Contact: Barry M. Cohen
Graduate students in mental health information at the University of Texas at Austin are producing the first national publication for people involved in communication efforts in the field of mental health and mental retardation. The magazine will cover all facets of communication, ranging from advice on low-budget operation to information on innovative programs. Ideas, advice, inquiries, or contributions for publication should be sent to the above address.

UTAH

Olympus Publishing Co.
937 East Ninth St.
Salt Lake City, Utah, 84105
Career education, pre-school home-based learning environment.

VERMONT

Stephen Greene Press
Box 1000
Brattleboro, Vt.
Published *The Home Health Handbook:* A Preliminary Guide to Self-Help and Rural Medicine, edited by Stu Copans and David Osgood. Third edition. $3.95. (The other two were mimeographed and given away.)
From Preface: "We know the Handbook will never be finished, complete, or sufficient, and we need people's criticisms and comments to help it keep evolving. Please write to us c/o the Stephen Greene Press and tell us what you like, what you disagree with, what seems wrong to you from your experience, and what you think we should include in the next printing."

WASHINGTON

Northwest Passage
1000 Harris St.
Bellingham, Wash. 98225
Fortnightly journal of ecology, politics, the arts, and good healthy living, $6 a year, $125 for a lifetime.

Provincial Leadership Training Committee
1551 10th Ave., East
Seattle, Wash., 98109
Contact: Mrs. Lynn Young

The Re-Evaluation Counseling Communities
International Reference Committee
719 Second Ave. North
Seattle, Wash. 98109
Harvey Jackins, Director
Present Time, newsletter for The Re-Evaluation Counseling Communities, published by Rational Island Publishers, P. O. Box 2081, Seattle, 98111. "If a distress pattern attacks you (and nothing else ever does), help is always close at hand. This help is the human being inside the distress pattern, the pattern's first victim and your natural ally against it. Reached in the ways you know or can learn, the human being will emerge to your support and the two of you will celebrate a cooperative human triumph over distress and unreason."—Harvey Jackins.

Jail and Prison Rehabilitation Project
P. O. Box 5313, K. St. Sta.
Tacoma, Wash. 98405
Newsletter: *Prison Reform Views*, George Zantua, Editor-in-Chief. Ron Hanna, Director. Membership $5 a year; $3 students, $10 patron.

CANADA

Abraxas
812 16th Ave. S. W.
Calgary, Alberta
Canada T2R OT2
Susan Lewis, Project Director
A drug project designed to investigate an alternative lifeskills approach to drug abuse prevention.

Challenge for Change/Société Nouvelle
National Film Board
P. O. Box 6100
Montreal 101, Quebec
Canada
An experimental program established by the Canadian Government as a participation between the National Film Board and certain Federal Government departments. It was designed to improve communications, create greater understanding, promote new ideas and provoke social change. Newsletter, *Access*. Editor, Elizabeth Prinn; Associate Editor, Dorothy Todd Henaut.

Human Behavior Research Group, Ltd.
108 Hazelton Ave.
Toronto
Ontario, Canada MSR 2E5
Program "Opportunities for Youth," in its third year, with expanded budget, has been judged successful on several counts, mainly pragmatic. Its significance as an experiment in "culture design for an unknown culture," has not been broadly perceived, according to W. R. Clement, Director, Policy Research Unit.

EPILOGUE

Perhaps one Third Century resolution we Americans might consider making is foregoing our tendency to turn all pursuits, and words, into fads. Unless we are careful, "alternatives" might become the Fad Word of 1973 before the real meaning of the experience has permeated the social body. Fortunately we have such creative spirits as Kurt Vonnegut among us to afford new words for social relationships and the human quandary.

In *Cat's Cradle*, he introduced us to a number of terms that come as near as any to capturing the mood of the modern searcher for sense in a seemingly mad world. The following insights are from "The Books of Bokonon," with exegesis by Vonnegut.

"If you find your life tangled up with somebody else's life for no logical reasons," writes Bokonon, "that person may be a member of your *karass*. Man created the checkerboard; God created the *karass*." By that he means that a *karass* ignores national, institutional, occupational, familial, and class boundaries. . . .

A *duprass* is a *karass* built for two.

A *granfalloon* is a false karass, of a seeming team that is meaningless in terms of the way God gets things done.

A *wampeter* is the pivot of a karass. No karass is without a wampeter. Anything can be a wampeter: a tree, a rock, an animal, an idea, a book, melody, the Holy Grail. . . . At any given time a karass has two wampeters—one waxing in importance, one waning.

A *wrang-wrang*, according to Bokonon, is a person who steers people away from a line of speculation by reducing that line, with the example of the wrang-wrang's own life, to an absurdity.

Bokonon also says: "Pay no attention to Caesar. Caesar doesn't have the slightest idea what's really going on."

Although volumes issued under the aegis of a Federal Agency do not ordinarily afford the intimacy of an author's preface and epilogue, this represents an effort to change a few entrenched habits.

So, in addition to the formal credits and acknowledgements that follow, I would also like to give credit where credit is also due: to my duprass and karass which include Lura S. Jackson, who has been the wampeter of the Alternative Pursuits karass; individual members of Alternatives teams who have kept in touch and continue to share their enthusiasms and doldrums. A few new members entered this karass and kept faith with the project, protecting me from the granfalloons and wrang-wrangs: Rowan Wakefield of the Aspen Institute; Tom Pike, Calvary Episcopal Church, New York City; Donald Barnes and Virginia Newton, Institute for Educational Development; Floyd Flom, Economic Development Council of New York City; Sharon Hewlett, Manpower Career Development Agency; Jane Garmey, John Jay College of Criminal Justice; Tom Reade, Brooklyn Community College; Josh Reynolds, Stress Transformation Center, New York City. An assortment of teachers, volunteers and students in several New York City High Schools, have shared their excitement and frustrations in the process of introducing new programs in their schools. I was also fortunate to have a

critical Australian with an eye for detail and clarity who helped immeasurably with the chores, Tina Smith, on leave from a family mental health clinic in Sydney, as wife of a Commonwealth Fellow.

—Louisa Messolonghites

CREDITS AND ACKNOWLEDGEMENTS

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State of New York Narcotic Addiction Control Commission, Manhattan Community Rehabilitation Center, for permission to condense *Drugs or Adventure?* by Stephen Chinlund.

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